Church Management

VOLUME XXXI MAY 1955 NUMBER 8

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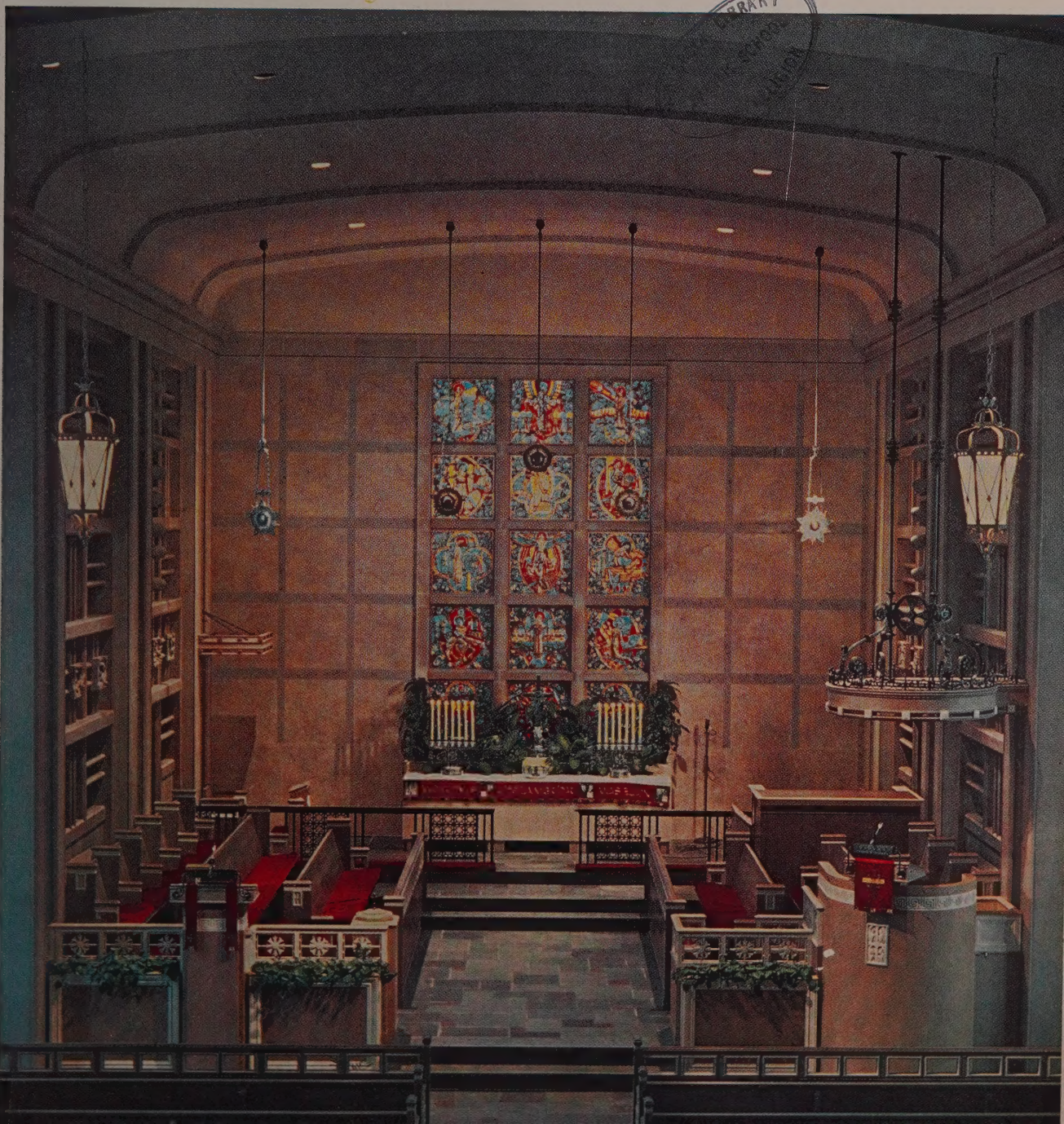

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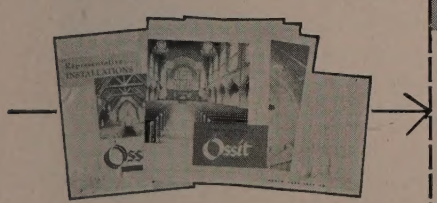

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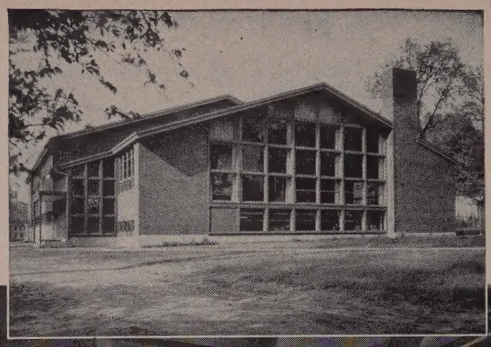

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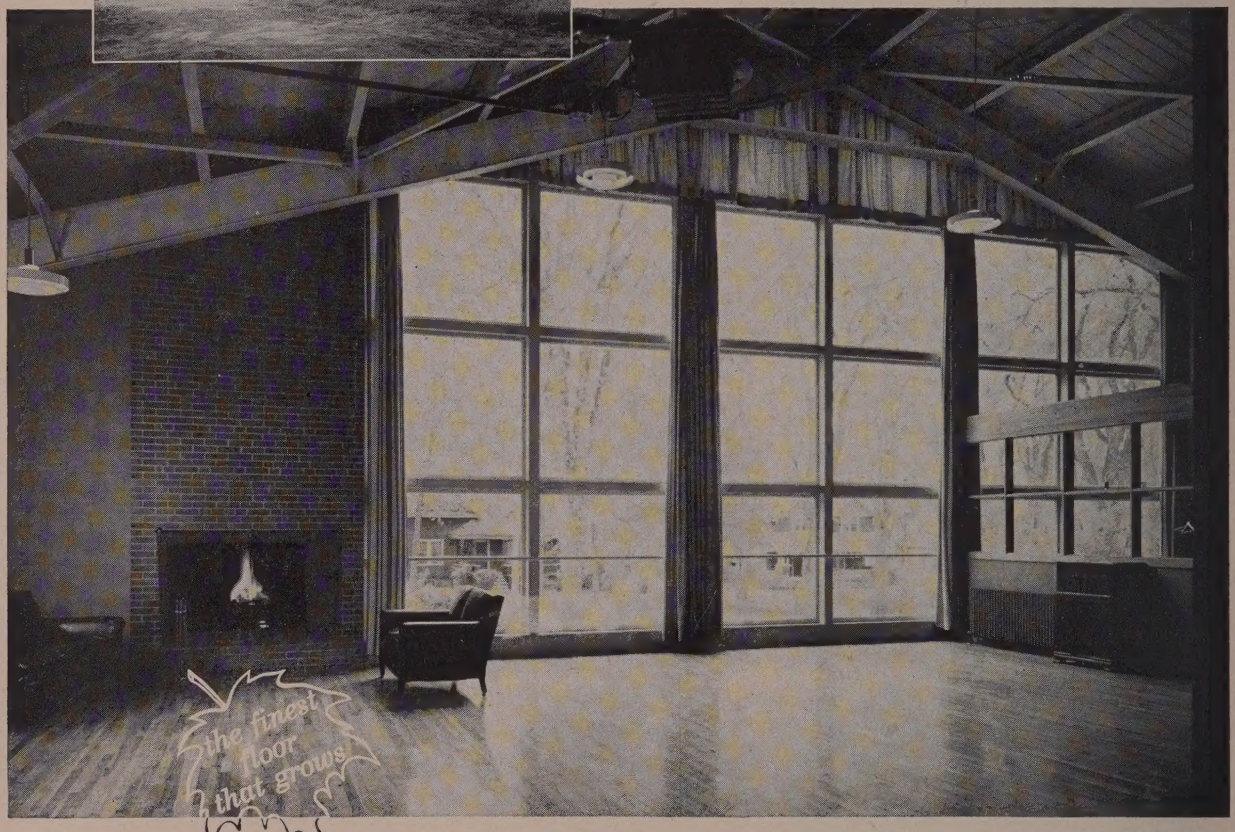

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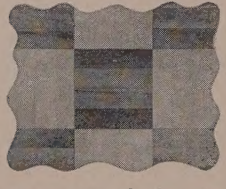

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Contents

MAY 1955

Audio Visual Aids

The Puppets Come to Church—*Kenneth Dean Miller* 9
Capacity Attendance for the Annual Meeting—*Jay M. Logan* 10
Electronics in the Church—*Lester F. Heins* 13
35mm Camera as a Means of Grace—*Harry M. Savacool* 22
Recordings for the Church—*A. Myfanwy Roberts* 26
New Films for Churches—*William S. Hockman* 28

Church Building

Public Schools and Day Schools—*Louis N. Balluff* 11
Architects Report on New Church Construction 44

Church Administration

Church Politics? Yes!—*Ellis H. Dana* 7
Marriage and Premarital Sex Counseling—*Russell L. Dicks* 8
The Receipts Journal—*Harvey Sherer* 30
Securities for Endowment Gifts—*Milton Fox-Martin* 40
The Volunteer Laborer as a Church Employee—*Arthur L. H. Street* 42
New Products for Churches 50

The Minister

Social Security and Life Insurance—*O. R. Tripp* 15
Our Spiritual Safeguard—*John Murray* 20
Ministers' Vacation Exchange 51

The Minister's Wife

The Pastor's Wife—*Joyce Engel* 24
Loyalty to Your Preacher—*Marjorie Schneider* 24

The Changing World

Point IV and the Churches—*Robert A. Fangmeier* 14
Helps for Grand Jurors—*George Stoll, Sr.* 16

Homiletic Material

Priming the Preacher's Pump—*David A. MacLennan* 12
Christians by Compulsion—*Edward Bragg* 18
Quotable Poetry 42
Selected Short Sermons—*Earl Riney* 81

Books

New Books 58
Fiction for Churchmen—*James R. Uhlinger* 61

Editorials

Program and Building Work Together 5
The Contribution of the Past 6

Cover

Bridgeport Methodist Church, Bridgeport, West Virginia 6

Indices

Classified Advertisements 83
Advertisers' Index 84

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THE MINISTERS' PROFESSIONAL JOURNAL

Editorials

Program and Building Work Together

Which came first the chicken or the egg?

Does the church program furnish the basis for the building or does the building decide what the program shall be?

Sounds rather silly, doesn't it? But it is a very real question for many churches of today.

For more than a generation church programs have been running way ahead of church building. Concepts of corporate worship have adapted themselves to a crude architecture never designed for such worship. Denominations have established departmental organization of church schools but few churches have had physical facilities necessary for a full realization of such a program.

Because the physical property was inadequate, unsatisfactory substitutes were offered. Departments met in dining halls and held classes back of temporary partitions. Communion tables were pulled upon the platforms and called altars. Barren, cold and dark rooms were dubbed "ladies parlors." For the first time the amount of church construction has reached a place where physical property is catching up with the educational idea.

In some instances the situation is reversed. There are churches which find new buildings on their hands and do not know how to use them. Let me give you several instances.

The first one concerns an Evangelical congregation which left the designing of their church to an architect. He has given them a nave and chancel of beauty. But the minister now has new problems. How can he make the most of these new facilities? Why have the pulpit and lectern replaced the old center communion table? Has the communion table at the back of the chancel become an altar? Where shall he stand when he serves the Lord's Supper?

Fortunately this minister placed his problem before a brother minister who could direct his thoughts and his practices. But the question arises just why should a church go into a building program without visualizing the type of building it needs.

A second instance comes from a church in a small city. It received a gift of a large sum of money for a new building. The donor wanted a church which would serve the downtown community. The church has now been completed. But the church board doesn't know what to do with the many rooms the architect provided.

Still a third instance comes to mind. This church has completed a new educational building. It has followed the recommendations of the parent denomination. The new kindergarten provides twenty-five square feet for each child. I visited the church a few months after the dedication of the building. The room for the kindergarten was ample in space, floor and light. But the authorities had moved into the room the two tables which had served in the old building. These were placed at one end of the room and the children sat around them. Two-thirds of the room was not in use. Evidently the child leaders were not familiar with the modern kindergarten methods. So of what use was the space?

There are at least two lessons we should learn from these and similar instances. The first is that a church should make a pretty thorough survey of its needs before it plans a new building. Just a building is not enough. It should be built for its needs. Every bit of space should be functional as well as beautiful.

A second lesson is that there is no such thing as a ready-made church. Civilization has brought so many classifications of human clothing that one can buy most anything made to his size. That is not true of churches. Churches, like individuals, have personalities and new structures should be erected to fit the needs. There is no reason why every church should be built on the same pattern.

The program of the local church is the responsibility of the church, not the architect. The modern church architect has been given a pretty free hand in design.

OUR COVER

Our cover on this issue is the Bridgeport Methodist Church, Bridgeport, West Virginia. We wish to express our appreciation to the architect, Harold E. Wagoner who loaned us the color plates for the printing of this cover. Had it not been for his act of graciousness we could not have had such a cover, for the cost of these plates would have been prohibitive.

This comparatively small church (seating capacity of the sanctuary is 350) in a small village (population 2400) was made possible by the donation of Mr. Michael Lake Benedum who gave the money as a tribute to the village in which he spent his boyhood.

The problem of the architect was to create a fine church without making it look ostentatious in the midst of the West Virginia hills. The resulting structure, together with the furnishings, was built at a cost in the neighborhood of $1,200,000.

As can be seen in the cover, architect Wagoner has used a great amount of color, and if we could reproduce the Sunday school rooms and fellowship hall you would see even more.

Immediately behind the narthex is an additional room which is used as an intermediate chapel and as an overflow space for the nave. At one end of this room is a polyptich consisting of polychromed panels of the four evangelists painted by the noted muralist, Baron Jan de Rosen.

A unique sound trap between this chapel and the main sanctuary checks transmission of noise. Heavy oak doors separate the two rooms, and on the chapel side, six inches from the doors is hung a heavy drape.

But he must still be tied to certain fundamentals. A church building must be one that is constructed to fit the program of the church rather than one into which the church will have to fit a program. The program should take precedence over the building.

W.H.L.

The Contribution of the Past

From an article in the *Journal of the American Institute of Architects,* by the veteran architect Ralph Walker, I ran across an interesting illustration. He says that in an old brass floor slab in an English church he finds these words: *absentes adsunt*—(the absent are present). His rationalization from this is that architecture cannot get away from the past and that it should not get away from the past.

If true of architecture, how much more true is it of the church.

From the past has come most of the church buildings in which we worship. From the past has come the rich traditions which shape our thinking and our customs. From the past has come the liberties which are our natural boast.

Yet, too often, little respect is evidenced for the men and women who have given us these things.

"Our grand parents must have been awfully dumb to build a church building like this," one man remarked as we talked of the building needs of his present day church.

How wrong he was! Out of their little resources they put hundreds of dollars into a church building which, by the standards of their time, was entirely adequate. How they must have sacrificed in the days of little income to raise the necessary money. How they must have prayed as they labored with stone and wood. Heart and flesh and bone went into the structure. We, with our abundance of resources, resist sacrifice and devotion for a cause. Perhaps they resisted too, but they definitely muddled through.

At another church the chairman of a building committee learned that the present church built in 1891 had cost a total of $11,400.00.

"If we could build at those prices we would show you a church."

Those prices. In 1892 the men may have been working for less than 50¢ per day. It is difficult for us to visualize the sacrifices which must have been necessary to build the house of worship.

Our difficulty today is not with small incomes; it is with the competition from so many worth-while things. Dollars are many, but they go fast. Churches compete with automobiles, washing machines, television and radio, drama, opera, and other attractions.

Absentes adsunt. We are never far from the absent. I am not a particularly qualified psychic, but there are times when I am conscious of a host of witnesses around about. Such consciousness is present when I am called to speak to congregations contemplating new building or dedicating one recently constructed. There is a visible congregation. But there is also an invisible one. It is made up of the men and women who have given of themselves for the church of which they are a part. One feels that he must deal honestly with the demands of the present generation, but, at the same time, he must keep faith with those who have gone before.

I may take the phrase somewhat away from the strict theological sense but it has seemed to me that here we truly have a "communion of saints."

W.H.L.

Church Politics? Yes!

Ellis H. Dana

The author accepts the fact that church politics are here to stay, and makes observations on the right and the wrong kind of politics.

To say that there is no politics going on among our Protestant democratic churches is of course not true. Besides, to take this position is to deny the democratic and human element always at work in the human sides of the Protestant churches. For there is very real church politics going on in all our churches, which, for some reason or other, is seldom admitted too openly, or frankly faced. This is by no means to suggest that this is bad or wrong or unsavory. Yet, it is to suggest that churchmen, clergy and laity, have much to gain by confessing honestly what prevails in carrying on their church democracy and not just pass judgment on the politics taking place outside the church.

For wherever there is democracy, there is of necessity politics going on. It is high time that we churchmen face up to this fact and bring it out into the open.

I feel that Professor George W. Forell at Gustavus Adolphus College at St. Peter, Minnesota (acting educational secretary of the Division of Student Service of the National Lutheran Council) has done great service to Protestantism and to our developing interest in politics outside the churches, to highlight in a penetrating way what is going in politics within our churches.

For, as he well says in an article entitled "Make Church Politics Ethical!" in a leading Protestant journal in 1953:

> In all the discussion about the church's duty in relation to politics, one important aspect of the problem has been entirely neglected: namely, her own internal politics—'church politics,' as it is depreciatorily referred to whenever church people meet. Yet, the church, being a social structure, can carry on and direct its business only by way of politics. The great studies by social scientists of the control of political power are thoroughly relevant to the church as an institution. . . .
>
> Because this major technical problem has never been openly faced, political patterns in the church do not develop according to any discernible plan, but seem to grow like weeds. Apparently, most Christians hope that 'church politics,' like the Communist state, will wither away if only it is steadfastly ignored. Even churchmen who are highly realistic about problems of world and national politics appear to believe that frank discussion of problems having to do with ecclesiastical politics is somehow indecent.

How true this is, and how dangerous it becomes, as our Protestant local churches, denominations, and inter-denominational bodies are led to stress more and more administration and organization. Furthermore, I strongly agree with Professor Forell when he refers to the tremendous political problems of a purely technical nature involved in trying to solve these questions in such a complex body as the National Council of Churches. Yet, who, within or without that body, will not say that politics is going on in order to solve administrative, organizational, program, and even personnel problems. This is not to discredit, but rather to acknowledge and lift up what must be and what should be admitted.

Politics More Openly Faced

In fact, this writer believes that if church politics were more openly faced in countless instances throughout Protestantism, we would not hear so many whispers from unknowing ministers, laymen, and executives about what many feel is the "ecclesiastical counter-part of the smoke-filled room" even in our beloved churches. We cannot keep on taking cracks at politicians, as some church leaders still do, and not admit our own operations in church politics. Today, outsiders and insiders in our churches are increasingly demanding that our own practices match our preachments, and that we keep our own church situations in exemplary order as demonstrations of what we mean. This is Christian consistency, if nothing more.

ELLIS H. DANA

Mr. Dana is the executive Vice President of the Wisconsin Council of Churches. He holds degrees from Carleton College, Columbia University, and Hartford Seminary Foundation. He has served in many executive positions in the Congregational Church, and has been active in civic activities.

Those of us who attended the National Council of Churches General Assembly, as State Council delegates at Denver in December 1952, know full well how that General Assembly did not represent the democratic process at its best. This intends no real criticism, because we know how young the new National Council is and what terrific problems it still has in administration. But, nevertheless, there was considerable discussion in corridors and on returning trains about how little was left up to the delegates. Or, again, as Professor Forell points out in his article, perhaps it was too much of a case where:

(Turn to page 36)

Marriage and Premarital Sex Counseling

Russell L. Dicks

A new tool to aid the minister in his task of sex counseling.

For many years I have advised pastors to refer young people to physicians for premarital sex counseling. I am now convinced that this is poor advice. The doctor, with very few exceptions, will not take the time nor will he cultivate the manner which is necessary for effective helpfulness. We still must depend upon him for blood tests, which take a very few minutes, but beyond that, the pastor can now deal with constructive sex attitudes and basic sex knowledge. This is possible because of the development of a new counseling tool called the *Sex Knowledge Inventory,* but before discussing this tool let us ask a few preliminary but very important questions.

What are the beneficial facts of sex, and what attitudes toward this aspect of life will promote sound mental health and a satisfactory marital relationship? How well prepared are our young men and women for the sexual part of their lives together?

Until recently there has been no reliable way to answer these questions. The tedious researches of Kinsey and his colleagues have been concerned only with what people do about their sex needs and not what they know or how they feel toward sex. Such an approach makes very little contribution to the minister's work. Now, however, we have a way to measure sex knowledge, and a technique by which attitudes toward sex can be revealed to the marriage counselor. This is what the minister needs. The *Sex Knowledge Inventory,* form X, for marriage counseling, developed by Dr. Gelolo McHugh of the psychology department of Duke University, makes it possible for the minister or other professional advisor to check his counselee's understanding of the meanings and uses of sex, and to discover and correct harmful attitudes that may hinder a satisfactory sexual adjustment.

The main purpose of the *Sex Knowledge Inventory* is to provide a convenient means by which marriage counselors can find out quickly and easily how their clients rate in this area. In premarital counseling particularly, it is important that young couples do not embark upon the adjustments which lie before them with serious deficiencies in their understanding of the sexual function. In marriage breakdown, also, it is not unusual to trace the main sources of the trouble to basic sexual ignorance and wrong attitudes.

The *Sex Knowledge Inventory* consists of eighty questions, each with five alternative answers. In taking it, the counselee checks the answer which he thinks is correct for each question. The inventory is self-scoring, so that the counselor can quickly arrive at the score earned. It is also possible for the counselee to see his errors and to discuss each question with his advisor. Out of such a conference there can come correct knowledge and helpful direction to reading and study that will improve sex knowledge and understanding.

Dr. McHugh worked on the foundation research for the inventory for ten years before the first experimental edition could be published in 1950. The present form is derived from the earlier one. After the independent research had been completed, Dr. McHugh carefully selected forty men and women from the United States whose experience and knowledge in the field of sex education were outstanding. To each of these he sent a full list of the hundreds of sex questions he and his research assistants had compiled.

The forty experts were asked to rate knowledge of the correct answer to each question in Dr. McHugh's "encyclopedia of sex knowledge" as very beneficial, beneficial, or unimportant to the mental health and marital happiness of American men and women. Those questions in which knowledge of the answers was considered by a clear majority of the committee to be beneficial were retained. The rest were dropped.

The earlier editions of the inventory were tried out in schools and colleges throughout the United States. From these, and subsequent trials, the present edition of the test has been developed. Dr. McHugh considers this highly usable test another experimental edition, however. He hopes for further improvement and is working toward separate forms of the inventory for premarital counseling and for postmari-

(*Turn to page 70*)

RUSSELL L. DICKS

Mr. Dicks is Associate Professor of Pastoral Care, Duke Divinity School, and Editor of Religion & Health magazine. He has served as chaplain of four major teaching hospitals and is author of a dozen books. He is a graduate of Union Theological Seminary.

The Puppets Come to Church

Kenneth Dean Miller

Puppets offer an effective and unusual audio visual medium of religious education.

The consecutive stages in the making of puppet heads is shown here.

"Smokey" the forest service bear attends intermediate camp every year to make suggestions to the campers about how to live in the forest.

"Why can't Bible stories be told with the appeal to children of the comic book?" This comment started our parsonage family on a rare adventure into "puppet land," for we decided that the answer was to use the art of caricature and then take it one step further and make the characters come to life through puppets.

At the time we were serving a mission parish in northern California that required a great deal of travel as we visited in school houses and homes in isolated mountain communities. For this reason we chose hand puppets over the other types which required larger equipment and more complicated manipulation.

Having had no experience with any kind of puppets, we turned to written material for suggestions. In a simple pamphlet from the National Recreation Association we found our answer: heads made of a mixture of flour and water paste and fine sawdust, covered with a layer of papier mache. Out of our experience under varied conditions, and particularly from teaching the method to children, we have made several important improvements that simplify the process. For this reason we have developed, for use in teaching, our own "manual" and a set of colored slides with the aid of a photographer.

Simply, the process is this: a cardboard core, rolled from a strip of cardboard three inches by five inches is made to fit the index finger of the operator. Around the top of this, paper toweling dipped in flour and water (or wallpaper) paste is loosely wrapped as a turban. This insures that the head will be light, and forms a base, when dry, to which the sawdust mixture can cling. Around this is molded a thin layer of sawdust mache (fine sawdust mixed through with paste) to form a skull upon which features will be molded after the inner core is thoroughly dry. The features are molded from the same mixture.

We soon learned that in order for the personality of the puppet to carry over the distance to the audience, his characterizing features had to be accentuated, so that noses and ears and chins were always larger than in real life. Not having developed skill in the arts, we had to use a haphazard technique—form a picture in our mind, begin to mold, then name it after we were through. Our women characters invariably turned into old men, and our old men usually turned out to be boys.

If there was time, we covered the dried sawdust with a layer of papier mache to prevent chipping and form

(*Turn to page 74*)

KENNETH DEAN MILLER

Mr. Miller is pastor of Community Methodist Church of Fairfield, California. He holds degrees from University of California and Garrett Biblical Institute and has been active in the summer camp programs of his church.

Capacity Attendance for the Annual Meeting

Jay M. Logan

This congregation changed the typically dull annual meeting into one of the most interesting and best attended activities of the year.

Here is an annual congregational meeting which looks like Easter Sunday! Yet, it does the required business. At First Presbyterian Church of Decatur, Illinois, this year's annual meeting attracted 20% more people than attended church worship on Easter Sunday of 1951, and in a church one hundred two years old with no great rise in membership. Five hundred people sat down to eat dinner together in six different dining rooms. Five church-school departments were converted into dining rooms to handle the reservations. Over six hundred people gathered in the sanctuary in this 1150 member church to elect official board members, hear the report of the church treasurer, act on the proposed budget, go over the reports of the various church groups and see the report of the church for the previous year.

This did not just happen. One board member can remember when the annual meeting attracted less than thirty people. The one dining room, seating two hundred ten, has always been adequate for church functions. How then does this church account for a meeting which so obviously breaks precedent with the past?

The Beginning

The story goes back to December of 1951 when another dull annual meeting was contemplated for the next month. Questions were bandied about in the church office; "How do you get a church to pay some attention to its official business? Can we interest some besides those who must make reports in the work of the previous year?"

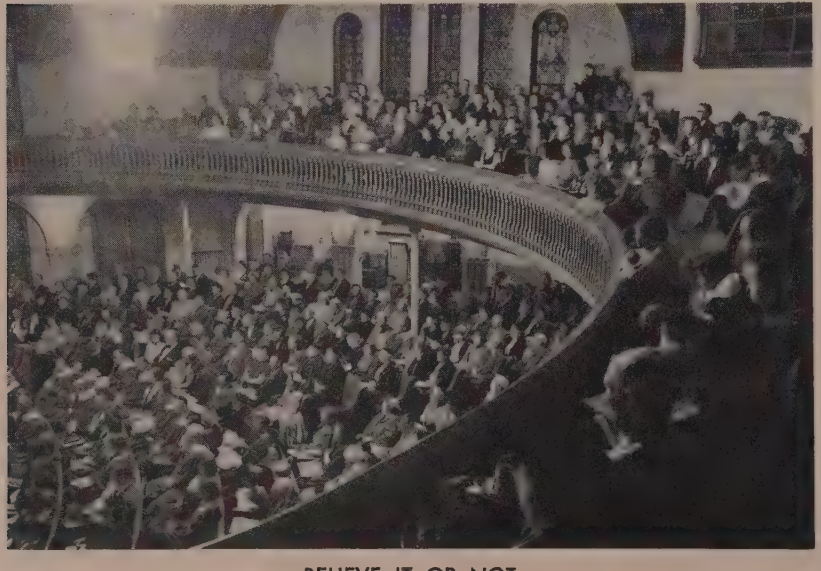
JAY M. LOGAN

Mr. Logan, a native of Nebraska, is minister of the First Presbyterian Church, Decatur, Illinois. He holds degrees from Hastings College, McCormick Theological Seminary, and Lincoln College. He has served in pastorates in several midwestern states and as Field Director of Christian Education for the Illinois Synod of the Presbyterian Church.

The fact was that many faithful and good people of the church used the south sanctuary door to reach the rear of the room for worship. Following worship they regularly left without seeing anything of the activities in Christian education or group life. They needed to know about their own church. Why not take them through the building on regular intervals with pictures? In fact, why not make the annual congregational meeting the time to portray in vivid color shots with tape background, what the church is attempting to do?

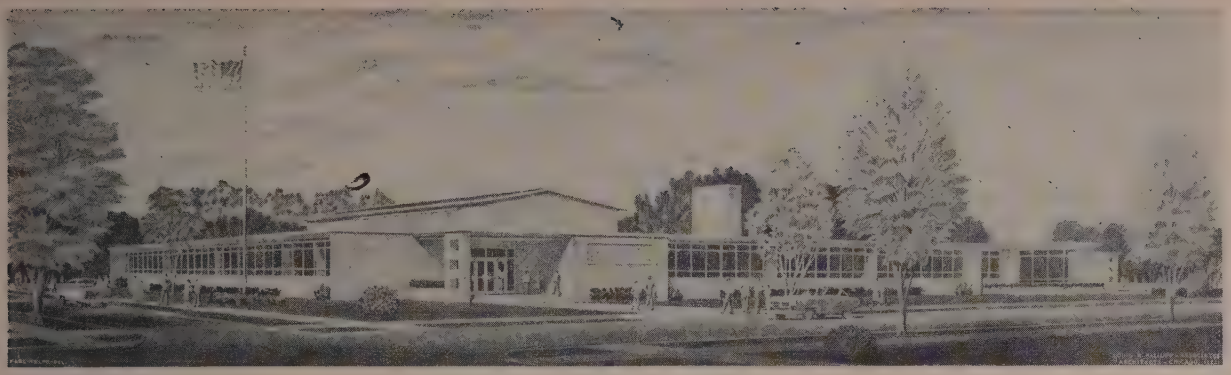
One month was not long enough to do a good job of getting ready but cameras began to flash. Pictures were posed. People were held after church service to be photographed in poses intimating the deeper aspects of prayer and learning. Children were brought down to the church to be pictured studying the curriculum. By the January meeting of 1952, back fence talk and newspaper interest brought a full dining room to the annual dinner and 265

(*Turn to page 46*)



BELIEVE IT OR NOT

The above picture was taken at the 1954 annual business meeting of the First Presbyterian Church, Decatur, Illinois.



SOUTHWEST SCHOOL, HARVEY, ILLINOIS

Note the spread-out design, near grade level, abundance of lighting, and easy expandability. Designed by author Balluff.

Public Schools and Day Schools

Louis N. Balluff, A.I.A.

Public school architectural techniques can be a helpful guide to churches planning to build or improve their educational facilities.

LOUIS N. BALLUFF

Mr. Balluff of Louis N. Balluff Associates, architects and engineers, has practiced his profession in Chicago for 30 years. He was trained at Washington University School of Architecture, and Armour Institute, and is a member of the American Institute of Architects and the Illinois Society of Architects.

Those churches interested in improving their educational facilities and programs would do well to consider what is being done in the public school field. Many of the successful architectural techniques used as solutions to school plant requirements are adaptive to the education housing problems facing churches.

For example, many churches, as well as most school boards, contend with the economy factor in building. In both cases it is imperative that the building dollar receive full value, in either alteration or new construction programs. Then there is the matter of continuing maintenance costs. Churches, as well as schools, are vitally interested here. The construction also must be purposeful and functional and a good

(*Turn to page 72*)

Hedrich-Blessing Photo

KINDERGARTEN, LINCOLN SCHOOL, BROOKFIELD, ILLINOIS

This room offers an appreciated luxury touch, yet is economical in construction. Note exposed concrete block and brick walls, asphalt tile flooring, and easy to clean light fixtures.

Priming the Preacher's Pump

David A. MacLennan

Today's lesson for us who are entrusted with preaching the gospel sounds a little like a chapter from Dale Carnegie. I call it *Winning Sinners and Influencing Saints.*

Thomas Sugrue, whose early death a short time ago deprived the Roman Catholic Church of one of its most constructive critics and the Christian forces of an able champion, was once a journalist on a New York newspaper. He once recalled the instructions he received as a cub reporter. He was young, and his first assignment was to cover what is known as the banquet circuit. He was to attend "a grim series of social gatherings lasting from late October to the middle of May." His city editor briefed him as follows:

"First, the food served at all banquets is terrible; it is worse for your stomach than water without whiskey; don't eat it. Second, no matter what a politician says in his speech, write it with the implication that it is not true; all politicians are liars. If a preacher turns up and says something, write it briefly, but with the implication that beyond all doubt it is true; it probably isn't, but preachers are sensitive people. Third, practically all speakers are against practically everything; no matter what situation they talk about, they deplore it. Therefore, do not use the verb to deplore. Our paper deplores only three things—the man-eating shark, floating timber in the harbor, and the prospect of a Democrat in the White House. All other things it regards with objective calm."

DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Not defensively, but with "objective calm" consider that reference to preachers. "If a preacher turns up and says something, write it briefly, but with the implication that beyond all doubt it is true; it probably isn't, but preachers are sensitive people." If we say something true and our hearers who listen respectfully conclude that it probably isn't, it may be our own fault. What we say may be exaggerated or even mistaken. Our message may consist largely of observations which our hearers' experiences do not support. Of course, listeners may be incredulous, skeptical, and unconvinced not because of what we say but because of the way we say it. We may speak truth as if it were fiction. We may deal with issues of life and death in such fashion as to raise questions about our sincerity. A British reviewer of Somerset Maugham's book of essays, *The Vagrant Mind,* described the English author in a biting phrase: "One vast shrug-of-the-shoulders in human shape." (*The Listener,* London, Feb. 5, 1953). It might be a New Testament description of Gallio, who "cared for none of these things." No man ever successfully convinced another of the truth of any position or the urgency of making a decision on any question who stated his case casually or with a trace of insincerity.

(1) Here then is the primary directive to every man who would win sinners to Christ and influence saints-in-the-making on behalf of a more Christlike character and community. Transmit the good news of God's love in Christ as it is, the truth men and women must receive and accept if they are to experience newness of life. Remember what the Clydeside near-communist said to George MacLeod of Iona that day he burst into his church study? "You folk have got it; if only you knew that you had it, and if only you knew how to begin to say it."

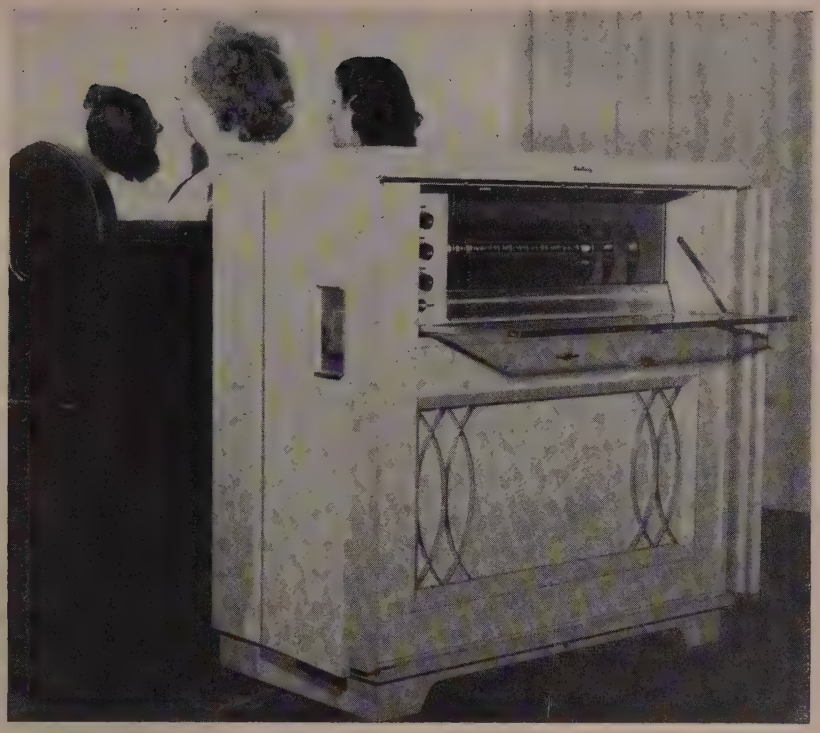
Well, as Christians we have got it. Has it got us? Do we really believe, so that we bet our lives on it, that God has visited and redeemed his people, that this God who so revealed himself in Jesus Christ, loves each of his human family with a love which can be measured only by the cross on which he died, that as Christ was in the days of his Palestinian life so God is eternally—searching, seeking, suffering untold pains to find us and restore us to the family? Do we believe that God was personally, and is in Christ, reconciling the world to himself? That through acceptance of his forgive-

(*Turn to page 76*)

Electronics in the Church

Lester F. Heins*

The ministry of this church is expanded through the use of electronic equipment.



A small chapel, open daily for worshipers, is equipped with a high-fidelity automatic record changer. Recordings of hymns, sacred music, and scripture reading are available for anyone desiring to use the chapel for private meditation.

* Minister of Christian Education, Saint Paul's Lutheran Church, Toledo, Ohio.

A television camera is operated from the balcony of Saint Paul's Church at all major services by closed circuit transmission. The chancel and the officiating minister can be viewed in a large social room arranged for overflow audience.

An incessant throb of traffic noise which can be heard within the sanctuary of St. Paul's Lutheran Church in downtown Toledo, Ohio, reminds the congregation that there are thousands of individuals passing almost within arm's length of the church's doorway throughout every hour of day and night.

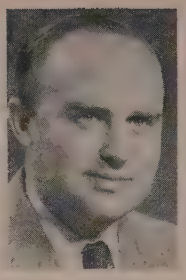
Various steps have been taken to extend the right arm of Christian fellowship and love in an inviting gesture, and at the same time to present a warmly-lit countenance that will reflect the gospel of Jesus Christ to the busy world outside. Differing degrees of success have resulted from the methods used.

A sidewalk directional sign invites passersby to meditate and pray in the small chapel which is equipped with a selectomatic record player. Sacred music, organ and vocal, as well as numerous scripture selections, read by such famous people as Ronald Coleman, are available for such periods of private worship.

(Turn to page 64)

Point IV and the Churches

Robert A. Fangmeier



ROBERT A. FANGMEIER

Mr. Fangmeier is a public relations counsel, free lance writer, and publisher in Cleveland. He has formerly served as a Washington correspondent and as Managing Editor of Church Management. He is a member of Lakewood Christian Church.

The first of two articles on Point IV, this one deals with the history of the development of the program and the role the Church played in that development.

When prohibition was an issue and Wayne Wheeler of the Anti-Saloon League a man respected and feared by Congressmen, there was no doubt about Protestant political power. In the intervening years, Protestants have looked apprehensively at apparent Catholic successes and wondered what influence we were having on developments in Washington.

One answer is that Protestants today have nothing so formidable in appearance as the powerful temperance machinery of more than three decades ago. Instead, there has been developed an effective liaison on particular issues between church and state at both the legislative and administrative levels of government. There are those who are saying that this quieter post-World War II movement will have a more lasting influence than its temperance counterpart.

Point IV is an impressive example of the new political approach by the churches. Protestant and Catholic leaders worked side by side in support of the technical assistance program to the underdeveloped areas of the world. They educated their constituencies about the need for this self-help program to mission lands, testified in its behalf before congressional committees, and sat on official advisory boards which developed policy for the far flung program.

Few government programs of modern times have so thoroughly captured the imagination and support of religious leaders as has Point IV. That the churches should enthusiastically support technical assistance to the technically underdeveloped areas is not surprising. For more than a century their own missionaries had proclaimed this gospel of self-help, and carried on an energetic, if limited, campaign to improve the health and welfare of the people.

Now the government was an ally and the churches applauded President Truman when he said, "The only kind of war we seek is the good old fight against man's ancient enemies . . . poverty, disease, hunger, and illiteracy." This was good news indeed to church leaders who were witnessing the withdrawal of missionaries in some parts of the Asiatic world where victorious Communist revolutions had fed upon the pitiful poverty in which the people lived.

"How can the churches help support this missionary minded effort," many religious leaders were asking? There were several ways, it turned out, where the government would welcome their aid. Legislation to support this noble ideal had to be passed by congress, and the influence of the churches would be needed. Then too, Protestant and Catholic missionaries formed an elite corps of personnel who were familiar with the people, customs, and conditions which would challenge Point IV in the underdeveloped areas. The concern of the churches for the passage of this legislation, and their assistance in administering the program once it became law, is the story of a unique partnership, and one that depicts interestingly the ever changing relationship between Church and State.

After the president mentioned technical aid as the fourth point in his January 1949 inaugural address, churches and like minded groups began a campaign in support of this measure. Through conferences, the religious press, and the pulpit, the church public was educated. Other voluntary agencies and the public press performed the same function. The result was passage, a year and a half later in the summer of 1950, of a technical assistance bill.

It may be asked to what extent the churches were responsible for this favorable action by congress. They were, it is true, only one group among several hundred private agencies which championed the Point IV program. But they were one of the few groups that had a long standing concern for the underdeveloped areas. Moreover, they had at their disposal what one political scientist refers to as "channels of propaganda."

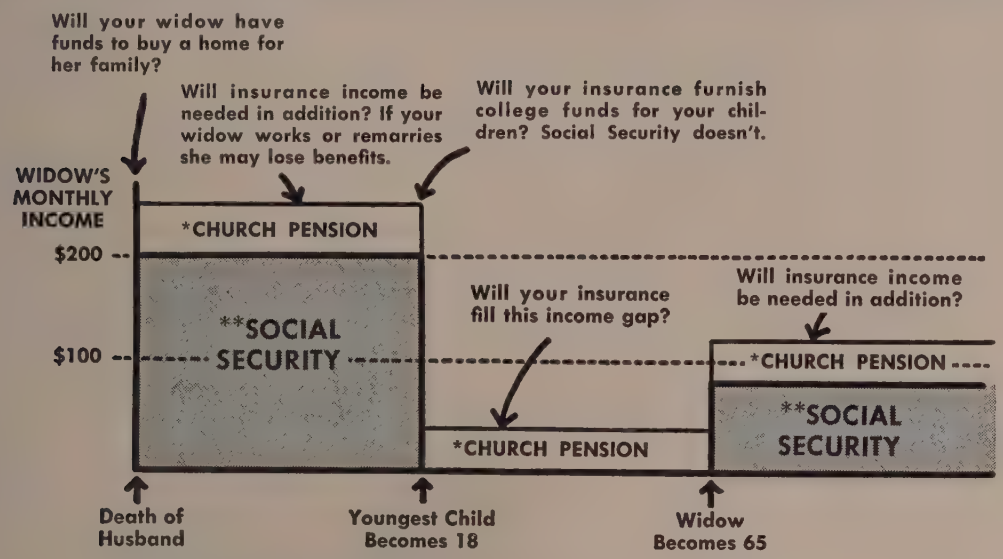
David B. Truman in *The Governmental Process* says, "One of the great assets of the Anti-Saloon League in its heyday was its access to the pulpits of the many Protestant churches, through which it could solicit members and contributions and even campaign in favor of candidates it supported in elections."

These "channels of propaganda" are still a political factor when the churches choose to use them in moulding public opinion. They did so choose in connection with Point IV, although the campaign was more educational than political and bore little resemblance to the type carried on by the temperance groups.

Of present day activity by the churches, Luke Ebersole says in *Church Lobbying in the Nation's*

(*Turn to page 82*)

GET UNDER SOCIAL SECURITY—BUT KNOW WHAT IT CAN DO FOR YOUR FAMILY


Will your widow have funds to buy a home for her family?
Will insurance income be needed in addition? If your widow works or remarries she may lose benefits.
Will your insurance furnish college funds for your children? Social Security doesn't.
WIDOW'S MONTHLY INCOME
$200
$100
*CHURCH PENSION
**SOCIAL SECURITY
Will your insurance fill this income gap?
Will insurance income be needed in addition?
*CHURCH PENSION
**SOCIAL SECURITY
*CHURCH PENSION
Death of Husband
Youngest Child Becomes 18
Widow Becomes 65

*Many church pension funds furnish a widow's benefit that is from $25 to $50 a month, usually with a small extra allowance while children are under age 18.
**Maximum Social Security Benefits are shown — $200 monthly to widow with children, $81.50 to widow after age 65. Most will draw less than these amounts.

This illustrates a typical situation. A few church pension plans pay more; many pay substantially less than shown here.

Social Security and Life Insurance

O. R. Tripp

Suggestions from an insurance counselor to help the minister fit a life insurance program into the new social security coverage.

The financial and moral aspects involved in the extension of social security to ministers have been thoroughly discussed in this and other publications. By now you should know exactly how much you must pay into the plan and how much it will pay you, your wife, and your dependents in the future.

There are, however, certain periods and certain situations which social security does not cover adequately or at all! During these periods you can only be protected by a liberal pension from your church, or by one of several life insurance plans that will provide you with retirement income, or give financial security to your survivors after your death.

Let me hasten to add that the social security plan is well worth the price, and if moral issues do not conflict, I recommend that ministers enter the program at the earliest possible date. Delayed participation delays effectiveness of benefits. This is particularly serious for men who have dependent minor children or who are close to retirement.

Ministers should participate because, in most cases, they will get more than their money's worth. Why? First, social security benefits are strongly weighted in favor of persons whose average wages are less than the maximum covered, and most ministers' salaries are in this category. Secondly, it favors those who pay social security tax for only part of their working years. These are the men coming in now. Thirdly, it favors the self-employed by charging them only three-fourths of the normal tax. The program is a threefold bargain for ministers!

But, as I indicated earlier, there are some gaps in the benefits of the program. You cannot consider social security the same as a life or retirement insurance plan. For one thing, there is no definite contract with fixed terms that you can rely on until death. Congress can, and has already, changed the cost of social security. The benefits too, can

(*Turn to page 73*)

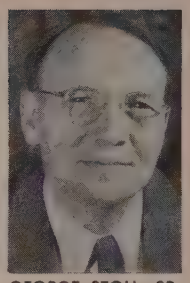
O. R. TRIPP

Mr. Tripp became president of Minister's Life and Casualty Union in January, 1954, having been with the company since 1937. He is on the Board of Trustees of Macalester College, an officer of Westminster Church and active in many civic affairs and insurance organizations.

Helps for Grand Jurors

George Stoll, Sr.

This community helped individuals selected for Grand Jury duty to better understand and fulfill their duties.



GEORGE STOLL, SR.

Mr. Stoll is Chairman of the Committee on Institutions of the Louisville Council of Churches. He was born in Louisville in 1887, graduated from Ohio Wesleyan in 1908 and became a shipping clerk in the oil industry. In 1943 he became president of the oil firm. He was selected layman of the year by the Washington Pilgrimage in 1953.

This is a story of what one group of churchmen did about grand juries. Few people know what an important part is played in American life by grand juries. We read a news story—the reporter seems to know we like our news written up sensationally. Don't blame him if he strives to please us. We "know" somebody is negligent or even crooked. They must be—they are representative of us. How could they be anything else?

The truth is that grand juries, selected as they are by different methods in different states, working under the different laws of the different states, are usually at least average, and often above-average citizens seeking to do a good job, but they are inexperienced and unfamiliar with legal processes. Observing a grand jury struggling to understand the responsibility so suddenly thrust upon them, our Criminal Court Committee investigated what other states do. They found New York had a grand jury manual. But New York laws are different from Kentucky laws. So, a copy of the New York grand jury manual was obtained and studied. Then a manual was made up to fit Kentucky laws. When this booklet was ready to print, copies were submitted to Catholic and Jewish groups for their approval or criticism. Both groups, as expected, were cooperative. Then the bar association and various court officials were asked to criticize the proposed booklet.

The manual was finally printed under the title of *Helps for Grand Jurors in Kentucky,* edited by Mr. Charles E. Keller. It had the endorsement of B'nai B'rith, League of Catholic Parent-Teachers Associations, Louisville Bar Association, Louisville Council of Jewish Women, Louisville League of Women Voters, Louisville Round Table, and Louisville Urban League.

To quote from the manual, "If you are one who seeks to avoid jury service, remember this: the grand jury is the unique American heritage protecting every one of us from standing trial for a crime until at least nine on a grand jury of our fellow Americans say there is unexplained evidence which makes it appear likely the accused has committed a crime. Would *you* wish to stand public trial before there has been a fair hearing of your probable guilt? Would *you* wish to bear the expense and worry of a defense against a frivolous charge? The grand jury is the system which protects people from being prosecuted under false charge unless a group of citizens has heard a complaining witness support the claim that is made.

"*Remember:* Today you are the person selected as a grand juror to pass upon the rights of others, but tomorrow you may be the accused. If you do not make the system work today, it may not be here for you tomorrow.

A Check on Public Officials and Institutions

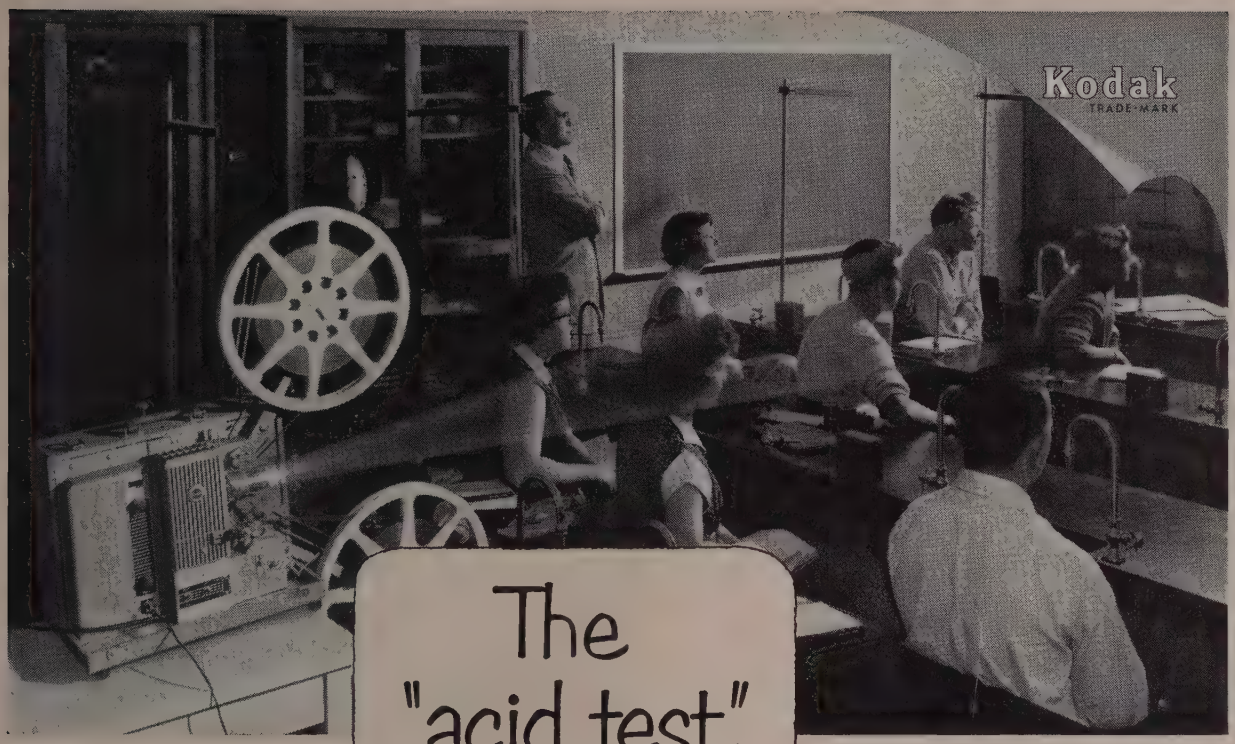
"The grand jury has another unique function in this republic of ours—it watches our officials in the way they serve us. We have been reasonably careful to vote for good men, but democracy does not stop there. The next step is to learn whether those men are doing the jobs they were elected to do. Most of them are, but unfortunately not all our officials honestly do the work they were elected or appointed to do. The grand jury is that group of citizens chosen to see that these officials do their job and to see that our public institutions such as our prisons, public hospitals and homes for the aged are being operated not for the superintendents but for the public and the inmates. The function of a grand jury goes even further—it makes recommendations for the improvement of our public institutions.

"Active grand juries are a guard against any alliance of crime and politics. Interested service by intelligent citizens makes an active grand jury. That is your contribution to government; this is your opportunity."

The acceptance of the manual was noteworthy. The chairman of the Penal Division of the Committee on Institutions, Mr. Charles Keller, is himself a lawyer. He did most of the work of preparing the manual and he sees that the proper officials get a supply of the manuals at the proper time. Each citizen summoned for grand jury service is given a copy of the grand jury manual by the deputy serving the summons. Thus, the citizen has an opportunity to know what his duties, authority and responsibilities are before he reports to the court for service. One layman attending the Criminal Court Committee heard a grand jury foreman and other jurors tell how this booklet made clear what a juror's duties are, and remarked he would rather have given his town that grand jury manual than have given a school or college building, great as such a gift would be.

Most of us like to think what a wonderful answer Jesus gave to the Pharisees when inquiring about the payment of taxes. They tried to put him on the horns of a dilemma and he answered "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." Perhaps we consider our responsibility to God discharged when we go to church and pay tithes. The

(*Turn to page 66*)



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In hard-to-darken rooms, you can give extra brilliance to every showing with a Pageant Model AV-072. Its Plus-40 Shutter provides *40% more light* than standard shutters for crisp, super-bright pictures anywhere.

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To combine extra brilliance with added sound power, Model AV-152-E has the Plus-40 Shutter in addition to the 15-watt amplifier and separate 12-inch speaker.

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Bloom's Photo Supply, Inc.
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Christians by Compulsion

Edward Bragg*

There is a word in the New Testament which one wishes were not there. It is a word which has been responsible for more unchristian activity than any other word I know. It is the word "COMPEL."

The reference I have in mind is Luke 14:23, where we read, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

That is not the only place where the word occurs. In Matthew 5:41, for example, Jesus is reported as saying, "Whosoever shall compel thee to go a mile, go with him twain," and in Mark 15:21, we are told, "And they compel one Simon, a Cyrenian, who passed by . . . to bear Christ's cross." But in both these instances, the word in the Greek is not the same word as in the first reference. When Jesus said, "Go out into the highways and hedges and compel them to come in," the word he used was *anagkazo;* but in the other references the word used is *angareno.* Now *angareno* means force, but *anagkazo* means urge or persuade.

We can see, therefore, with only an English translation before us, how easy it is to misunderstand some of Christ's sayings, and to give them meaning which Christ never intended. I have repeatedly spoken most favorably of the Revised Standard Version of the Bible, for it has helped us immeasurably to a better understanding of the word of God; but I am sorry the revisers have still left the phrase we are considering as it stands in the Authorized Version, "Compel them to come in." To compel is to force, and what Jesus said was not "force them to come," but "urge or persuade them to come in."

*Minister, St. Andrew's Presbyterian Kirk, (Church of Scotland), Nassau, Bahamas.

In William Addison's *The English Country Parson* we are introduced to a Reverend William Grimshaw who, in 1742, became the incumbent of the grey little village of Haworth on the Yorkshire Moors. But the author tells us that "it is to be feared that his people were driven to church rather than drawn there. The story of the old lady who told her minister that they did not know what sin was till he came, might well have been told of Grimshaw. Stories are still current in Haworth of the methods he employed. Woe betide anyone who stayed away from church without sufficient reason! It was no mere figure of speech to say that he drove the villagers to church. He did so literally. While the psalm was being sung he would go out with a whip in his hand to see if any of his flock were idling about the churchyard, the village street, or the Black Bull. If he found any he drove them into the church before him, where they would sidle sheepishly into the back pews, cowed by his wrath."

If he had been challenged about his method of getting people to church he would, no doubt, have quoted our text, "Go out into the highways and hedges, and compel them to come in," but, of course, he would have been giving the word "compel" the wrong meaning.

The historian Trevelyan reminds us that during the sixteenth century "weekly attendance at church was a duty enforced by the State," and that "there was a statutory fine on absentees." Apparently you did not have to remain for the whole of the service if you did not want to, for he tells of "a Catholic gentleman of Cornwall, John Trevelyan, who used to attend church to avoid the fine, endured the reading of the lesson and the singing of the 'Geneva jig'

(*Turn to page 33*)

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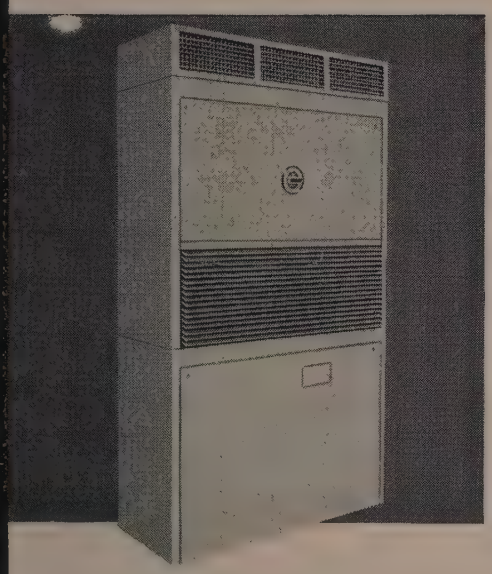

5 H.P. water-cooled model. Six water-cooled and 4 waterless (air-cooled) models in today's most complete line of Packaged Air Conditioners.

Churches benefit by air conditioning in many important ways. The cool, crisp air lends quiet dignity and reverence to the services—the attention of worshipers is never distracted by excessive heat and humidity. Hot weather attendance increases noticeably. And you will find that with windows closed, shutting out dust and dirt, along with bothersome street noises, less cleaning and redecorating will be required in your church.

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Our Spiritual Safeguard

John Murray*

This is the second in a series of five devotional studies for the minister.

Reading: II Corinthians 12:7–10.

Ministers, like other people, often play the game of "If only ——." They think of the difficulties and the problems that surround them, of the limitations imposed upon them, and they yearn for greater opportunities, better resources, more helpers. "If only . . . then I would do great things for the kingdom." And not the least of their problems relates to their own personal limitations. They feel they haven't the graces, the gifts, the personality of the man in the next church. If only they had! They are not content to be themselves. They want to "fashion themselves anew" and "remold themselves nearer to the heart's desire."

Paul evidently felt much the same, at least in one respect. If only that thorn in the flesh could be taken away, how much better he would do! So, he prayed three times to remove it. And God said, "No, I am going to leave it there. So long as you have it, you will be aware of your dependence on me. If I take it away, you may become too self-confident and self-assured, until you neglect me, and fail me by doing your own will in your own way. I shall not remove your thorn in the flesh. It is your spiritual safeguard! But I will so let my perfect strength flow through that weakness of yours that you will be victorious none the less. My grace is sufficient for you; my strength is made perfect in weakness."

"My strength." Who can doubt it? The strength that fashioned the earth, reared the hills, set a bound to the seas, and ordered the stars and the sun. Yet "strength made perfect in weakness." Who can appreciate that? The strength of God in the manger at Bethlehem, and in a child small and helpless in that cruel world; the strength of God in those disciples, so inadequate and unreliable; the strength of God in the cross, so utter a defeat; the strength of God in the early Church, so insignificant in that Roman Empire. But that child became the Saviour of the world; that cross became the sign of divine victory; that Church continues though thrones and empires pass away.

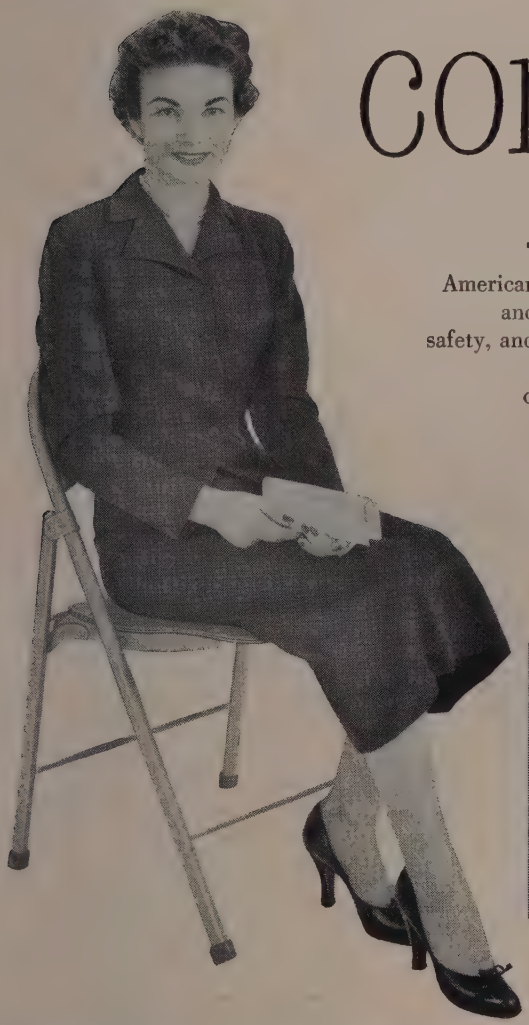
And many of God's greatest agents have been frail men and women, physically handicapped, sometimes wracked with pain, always conscious of their own complete inadequacy to meet his demands. Yet, they have conquered, because they remembered that he is the vine, and we are but the branches; he is the reservoir, and we are but the channels. What they learned, God says now to us, "Do not yearn to be other than you are. Do not envy the next man's gifts or graces. Do not wish for circumstances to be changed. The vine has sap enough. The reservoir is full. My grace is sufficient for you; my strength is made perfect in weakness."

PRAYER

Set free, O Lord, our souls from all restlessness and anxiety: give us that peace and power which flow from thee. Keep us in all perplexity and distress, that, upheld by thy strength, and stayed on the rock of thy faithfulness, we may abide in thee now and evermore. Amen.

* Minister of Emmanuel Congregational Church, Cambridge, England, and Chaplain to Congregational students at Cambridge University.

"Who'd think a folding chair could be so comfortable!"



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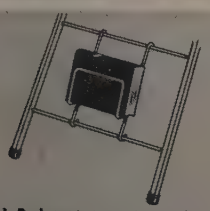
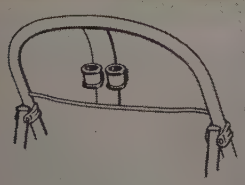


Book Rack holds hymnal . . . and pamphlets up to 1⅛" thick. Snaps over rear cross braces.



Communion Cup Holder, of metal with rubber silencers, snaps between upper and lower edges of back panel.

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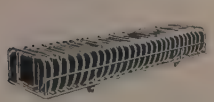
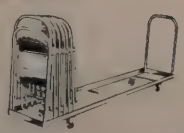
No. 54 has formed birch seat.
No. 53 has shaped steel seat.
No. 56 has imitation-leather upholstered seat.

No. 56 folding chair

HANDY STORAGE TRUCKS





Available in four styles for general or under-stage use. Swivel casters, removable handles. Clamps for grouping in sections of two, three, or four chairs, one inch apart. Steel threshold locks chairs into position at ends of rows, 30" back to back, for three or more rows.

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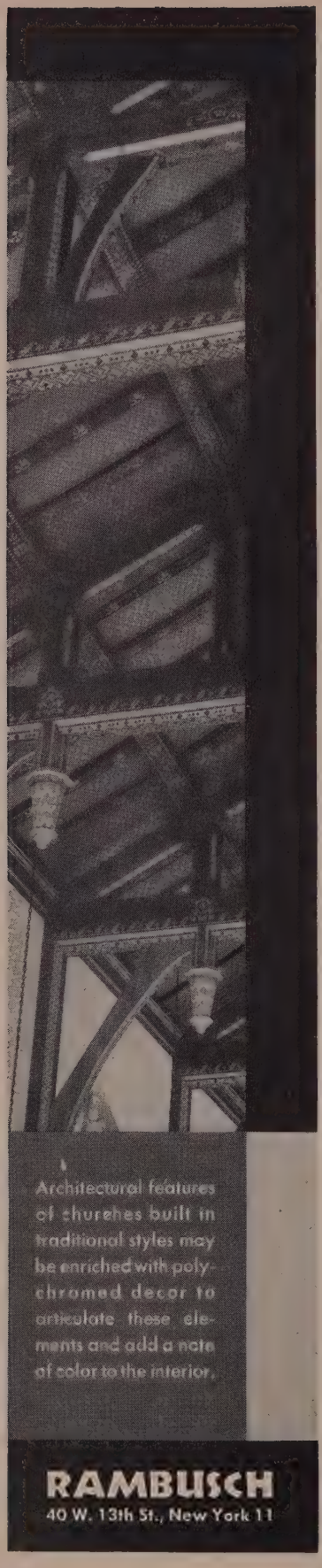

Architectural features of churches built in traditional styles may be enriched with polychromed decor to articulate these elements and add a note of color to the interior.
RAMBUSCH
40 W. 13th St., New York 11

35mm Camera as a Means of Grace

Harry M. Savacool

The camera can become a valuable asset to the church if its possibilities are realized and put to use.

Photography is a very popular hobby. Thirty-five millimeter cameras are in many homes. These little cameras can be made very useful in the church, Sunday school, and youth society. Models that will take very satisfactory color slides can be purchased for less than thirty-five dollars, and fairly good projectors to use in projecting them upon the screen for less than fifty dollars. Small hand viewers may be had for less than five dollars.

If you want to get a real turnout of the pupils and their parents for some special event, all you will need is a roll of Kodachrome film costing about five dollars which will make thirty-five color slides, all finished and ready to use. Then equipped with your camera, a flash attachment and a few blue bulbs (or a blue hood if you want to use white bulbs), go from group to group and take pictures of them in action. Try to get natural pictures of the groups engaged in their usual activities. Tell each group when the pictures will be shown. Then prepare for an overflow audience. You will find that practically everyone will want to see himself or herself and their friends on the screen. It is a bait for attendance but a dignified and legitimate one.

If you are teaching a Sunday school class, you can use your 35mm camera to enlist keener interest in the lessons. You may have learned already how having pupils dramatize a Bible story will bring them to life and make them work eagerly on the lesson. If you announce to your class that you will take a color slide of several of the scenes and show them in the class and in larger groups, you will be surprised at the greater interest they will take in preparing the scenes. They will study their Bibles to get everything just right and will dig into research books to get data on costumes and background. For this type of work in a class where you want to take only six or eight slides and get them finished right away without waiting to take up a long roll, you can perhaps find a Bantam or 828 camera. These take the Kodachrome slides but they use an eight exposure roll.

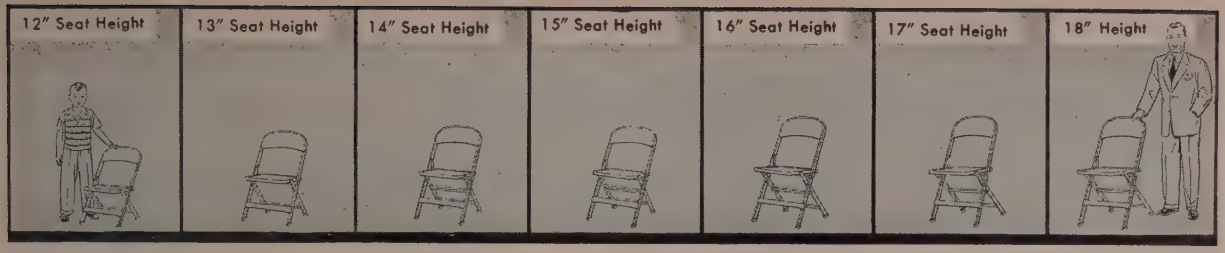
HARRY M. SAVACOOL

Mr. Savacool is the pastor of the Methodist Church in Owego, New York. He holds degrees from West Virginia Wesleyan College and Drew Theological Seminary, and has served in Methodist pastorates in Pennsylvania and New York.

Even if you are teaching an adult class you can bring it to life some Sunday by illustrating a lesson with the help of your camera. Select a couple of months in advance a lesson that will lend itself to such treatment. Take ten or a dozen slides illustrating the lesson. You will be thrilled at the interest that will be aroused. If your class is small, you won't need to use a projector. Just pass the slides around in a little pocket viewer.

If you have a small class that meets around a table, get a two-inch lens for your projector. Most manufacturers can furnish them. Then you can set the projector on one end of the table and a table screen or white cardboard on the other end and get a good clear picture even in full daylight.

(Turn to page 66)



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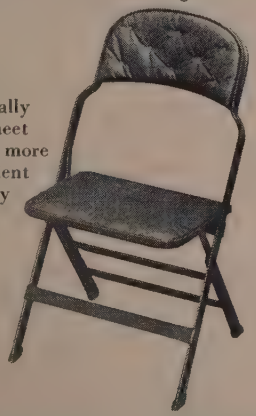
NOW... Juvenile Chairs in 4 Seat Heights

Posture designed—in 12″, 13″, 14″ and 15″ seat heights. Clarin offers you a Juvenile chair for every age group, engineered to the highest quality standards. The Juveniles are light, stable, easy to carry. Will not collapse, tip or fold, even though a child stands on them. Because Clarin Juveniles are scientifically designed for comfort and healthful posture, children are far less apt to get restless sitting in them. Available in colors children adore—Fire Engine Red and Kelly Green. Also Opal Grey and Bronze.

For adults too—whatever your need, there is a specially designed Clarin chair to meet that need. Stronger, safer, more comfortable, more convenient . . . and backed by the only written 10-year guarantee in the industry.



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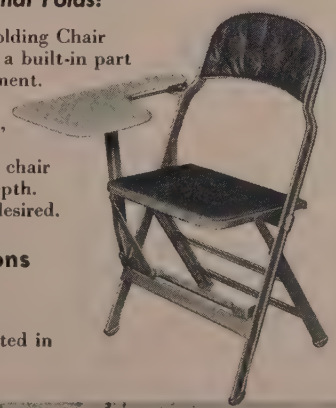

You be the Judge . . . Get the Facts . . . Make Comparisons

Compare Clarin with any other folding chair and *know* why only Clarin chairs can satisfy you. Write today for FREE Illustrated Catalog. Or, tell us what type of chair you're interested in and let us send or bring you a sample to examine.

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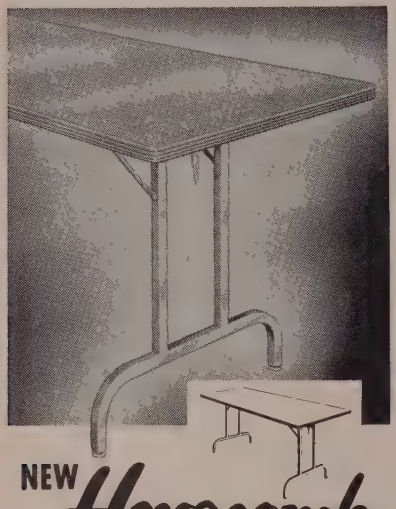
FEATHERLIGHT FOLDING TABLE



NEW Hexacomb CONSTRUCTION
makes this pedestal table

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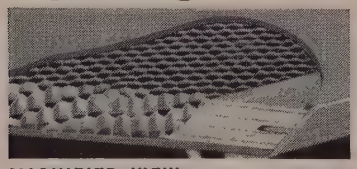
Six ft. table with Formica top weighs slightly over 40 lbs.; 8 ft. table, slightly over 50 lbs.

• STRONG



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The Pastor's Wife

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Loyalty to Your Preacher

Marjorie Schneider

The minister's wife plays an important role in her attitudes as a laywoman towards her pastor.

A pastor's wife can learn a great deal from observing the fine laywomen in the churches she serves. One of the attitudes she soon notices in these wonderful helpers is the one of loyalty—loyalty to the current pastor, his program, his ideals, and his reputation.

A pastor's wife can help her husband by holding him in high esteem in the public eye. This loyalty can be observed in ministers' wives in various ways. I am sure you readers can think of many, but here are a few that have occurred to me.

In the morning worship service on Sunday morning, she should be the model of a good listener. If she looks bored, stares out the window, or fidgets, she is in effect saying, "When will he get done? How boring can this be?" In our first church, where we served a few months in the summer as field workers from the Chicago Theological Seminary, I received this lesson with emphasis! Being a very young and inexperienced student, my husband asked for criticism of his work. He placed a small cardboard box at the back of this little church in Columbus, Montana, and said he would appreciate any comment the parishioners wished to make. Well, the comments about his work were all praises, but

MARJORIE SCHNEIDER

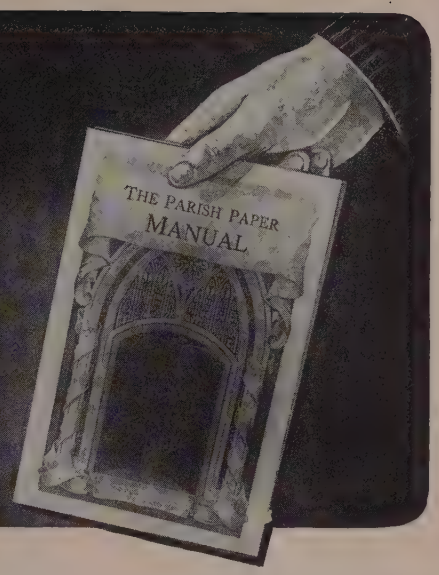
Mrs. Schneider is the wife of the pastor of Saint Marks Evangelical and Reformed Church in Milwaukee, Wisconsin. She has studied at Chicago Theological Seminary, and is now editing the Guild Woman and The Friend, parish papers at Saint Marks.

the preacher's bride was criticized. "The preacher's wife should not look down at the hymnal in her hand during the sermon—she should look up at her husband so the parishioners would think she was really interested." And do you know, although it made me boiling mad at the time, I believe it was very good advice.

My husband and I are now serving in a difficult situation here in Milwaukee. It is an unusual one, for we are developing a community church, based on the assumption that black and white Christians can worship together in a loving, friendly manner. As the pastor's wife I must never allow a glance or a statement to reflect racism. Yet the first really bitter thing said to me about this church, was from another pastor's

(*Turn to page 35*)

This may be *just* the book you're looking for



This free book tells you about a plan now being used by more than 400 successful pastors which made it possible for them to increase their church attendance from 30 to 60 per cent; to increase their church collections from 20 to 50 per cent; a plan that not only saves their time but also broadens their sphere of influence; a plan that enables them to present the Gospel to every man, woman and child in their respective communities.

This book tells you how a Parish Paper will . . .

Increase Church Attendance

By visiting regularly every home, a parish paper rekindles enthusiasm for your church. It attracts those who do not attend any church service.

Attract and Hold the Young Folks

A parish paper gives the news of the Sunday school and makes the young people conscious of their responsibility to the church.

Widen Your Sphere of Influence

A parish paper keeps you in touch with members, out-of-town members and non-members. It is your personal representative, entering every home in the community.

Save Your Time

It makes far more pastoral calls than you can ever hope to make personally. It brings joy and comfort to the sick and shut-ins. It keeps all informed.

Add to Church Finances

Parish paper publishers report that collections always improve as members and friends take a greater interest in the program of their church.

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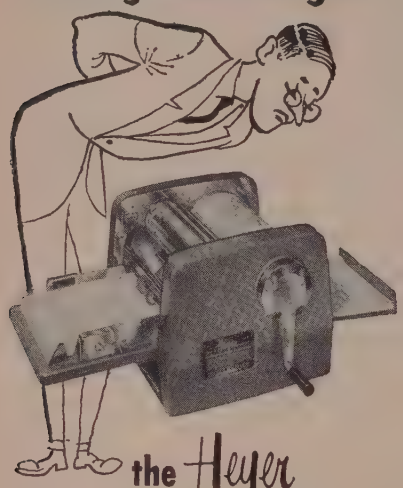

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AUDIO VISUAL AIDS

Recordings for the Church

A. Myfanwy Roberts

A. MYFANWY ROBERTS

Miss Roberts is Director of Children's Work for the Ohio Annual Conference of the Methodist Church. She is a graduate of Wellesley College and has studied at Union Theological Seminary and Columbia University. She has been active in teaching in many religious education workshops.

An album of church music, *So Will We Sing,* has been produced by the Broadcasting and Film Division of the National Council of Churches, with the hope that it will meet many needs in religious broadcasting, worship programs, and church school study classes. Selections include hymns, anthems, and various aids to devotion presented by four outstanding choirs, as well as a record of carillon music. With an eye to multiple use, the three 33⅓ rpm records are carefully named, timed and banded for easy selection. On the whole, the recording is good, with some expected variation in quality.

Both sides of the first record present familiar hymns and anthems sung by the radio choir of Trinity Church, New York City, under the direction of George Mead. Side number 3 includes hymns sung by the 1954 staff choir of the American Baptist Assembly at Green Lake, Wisconsin, under the leadership of Robert Dvorak. Lola Dvorak is pleasing as the soloist.

Side number 4 offers several German Lutheran hymns, sung by the choir from the Lutheran Church of the Reformation, Washington, D. C., with Jule Zabawa directing and George Koehler as organist. Side number 5 is devoted to carillon music, beautifully played by Robert McKee on the Mary Owen Borden carillon of the St. George-by-the-River Church of Rumson, New Jersey. It will be a welcome addition to music used for radio or tower broadcast.

Side number 6 has a number of aids: devotional calls to worship, prayer responses, chants, and doxologies. Robley Lawson directs the choir of the Congregational Church of Manhasset, New York. This record will find use in a training class on worship, youth groups studying worship, and on radio worship programs. The album of records may be obtained from the Broadcasting and Film Commission, 220 Fifth Avenue, New York City.

The Obernkirchen Children's Choir, which has become rather well known to radio listeners through their rendition of *The Happy Wanderer,* has brought out an album of folk songs, *Obernkirchen Children's Choir,* Angel, ten-inch 33⅓ rpm. Edith Moeller directs the young choristers in such favorites as *In Silent Night, A Little White Hen, Sleep Little Prince,* and others. The children sing joyously, and the selections are pleasing.

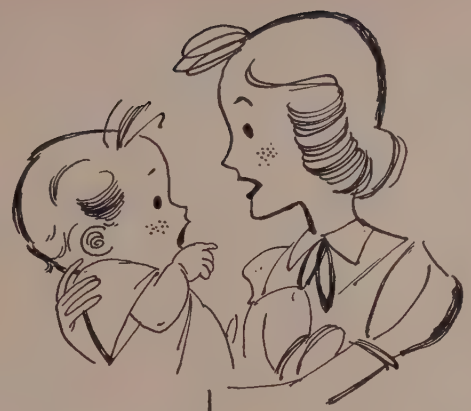
A new Folkways record (FPX120), *Sounds of the South American Rain Forest,* will be interesting for young people's camp or nature study groups. Sounds of birds, monkeys, crickets, cicadas etc., recorded in the Bronx Zoo, or taken from records made by Dr. P. P. Kellogg of Cornell University, are arranged in a dawn to dusk portrayal of life in the forests of Peru. The material is skillfully put together.

Students of world religions will be interested in a series of readings from world literature from the Folkways Record and Service Corporation, 117 West 46th Street, New York City. A

If babies in your community could talk

. . . here's what they might say—

Hey Mom! Here's what you ought to know about me!



Baby: You do a lot of fussin' over me . . . vitamins, talc, safety pins, and all that stuff.

Mother: **Silly, it's all necessary.**

Baby: Trouble is, you forget the most important things.

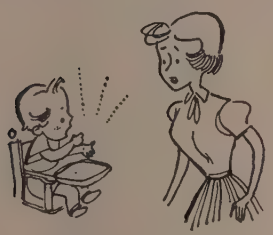
Mother: **What do you mean, young man?**

Baby: What are you doing to show me how to trust in God?

Mother: **Well, your father and I are members of the church.**

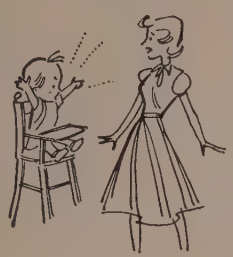
Baby: Why don't you attend it then?

Mother: **But I'm so busy taking care of you . . .**



Baby: That's just it. You aren't giving me the care I need — spiritual care.

Mother: **But a church isn't interested in babies.**



Baby: Some churches are. Churches who use the Scripture Press Cradle Roll Course.

Mother: **What is that?**

Baby: Look at it: a bimonthly letter to you, including suggestions on instructing me in the ways of the Lord, helpful suggestions on making this home Christian. And ideas for you and Pop on how to trust the Lord better, too.

Mother: **I guess we need that.**

Baby: You betcha you do! How about it, Mom? Let's get tied up with a church where we can receive this Scripture Press Cradle Roll material.

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New Films for Churches

William S. Hockman

WILLIAM S. HOCKMAN

Mr. Hockman is the Director of Christian Education of the Presbyterian Church in Glens Falls, New York. He holds degrees from Randolph-Macon College and the University of Chicago Divinity School. He has done extensive work in the field of audio-visuals.

Southeast Asia

Ming May of Malaya is a 30-minute color film showing how a beautiful Malayan girl was transplanted from her jungle village to a resettlement community by her government; how she came into contact with Christian missions; how she gained a new faith and a new purpose for her life. The story is interesting; the photography and documentary are excellent; and the commentary is informative. It will hold the attention of young people and adults and spell out for them what missions mean in these times. (Available from Methodist Publishing House, Nashville, Tennessee. Try your local library.)

Malaya is also the locale of the highly dramatic 30-minute color film, *In the Face of Jeopardy.* Doug Crane, hard-bitten superintendent of a tin dredging operation, takes pride in the fact that he is helping a country develop its natural resources. Besides, he treats the people decently. Despite this, he finds it expedient to armor-plate the automobile he uses. When his house-boy foils an attempt on his life by communist guerillas, and later pays for it with his life, he sets out to find the reason for this action. His search leads him to Phil Johnson, a missionary in whose book people are natural resources with the highest priority. What Crane sees of Johnson's work gives him a new perspective on Southeast Asia and its people—the perspective which we of the West must get quickly before time runs out altogether. Intense, dramatic, documentary, this film is strictly for youth and adults. (Produced by Broadcasting and Film Commission, 220 Fifth Ave., New York 1; Color rental $12.00.)

For Your A-V Library

The theme of the four seasons is a recurrent theme in nearly all church school lessons, and it is for this reason that I recommend the following quartet of color filmstrips: *Spring is Here, Summer is Here, Autumn is Here, Winter is Here.* Each is composed of 27 carefully selected photographs of just the things that will delight children. Each frame has a caption. Many teachers will use them, and develop their own commentary fitting the pictures tightly to the lessons. Beamed at the primary level, these filmstrips can be used with kindergarten children if concepts and vocabulary are adjusted. (From your A-V dealer or The Society for Visual Education, 1345 Diversey Parkway, Chicago 14; $5.00 each.)

Church History

Three more titles in SVE's *Church History Series* are now available. They deal with the medieval church and its reformation. *Defeat in Victory* (39 frames) carries the story of the Church through the barbarian invasions; the growth of papal power and its corruption; and the spread of Islam and the crusades.

The Church Militant (40 frames) covers aspects of belief in the middle ages, including the crusades and the development of the monastic orders. It touches the beginnings of nationalism in England and France, and ends with the early reform movements including those of Wyclif and Hus.

Rebirth of Faith: (38 frames) Petrarch; humanism; invention of printing; papal acceptance of classical interest; revolt of Luther; the work of Zwingli and Calvin; the Anglican and Anabaptist movements; and ends with the Roman Catholic Church's attempt at reformation.

The full-color art work is good.

The commentaries hit the main points; are never tedious. The utilization guides are comprehensive and very helpful. Ministers will see all kinds of possibilities in this series: Sunday evening services; mid-week meetings; new member orientation classes; special series for young and older adult clubs; adult classes; even the fellowship meetings of men. (SVE; $6 each; $15.00 for three.)

Entertainment

No films will give children, youth, and adults—or any combination of these—more entertainment than Walt Disney's *True Life Adventure* series. *Seal Island*, the first to be released in 16mm, has now been followed by *Beaver Valley* and *Nature's Half Acre*. In the first, Disney's camera-naturalists keep their lens principally on the beaver, but give us a multitude of breathtaking sequences on his neighbors as well. The commentary is delightful, and the music superb, and the Summer Symphony you'll never forget. In the second, the locale is any field, woodlot, or glen, and our camera is occupied with the doings of birds, insects, and plants. The organizing pattern in each is the cycle of the year's four seasons. Highly recommended for all groups from the third grade up. (Available through Association Films, Ridgefield, New Jersey and many local libraries; color; rental $10.00.)

India and Pakistan

Girls from Isabella Thoburn College learn map making in this still from the film, India, Crucible of Freedom.

The 30-minute color film, *India, Crucible of Freedom*, surveys Methodist educational, preaching, and medical missions from the early days to the present. The technical qualities are good and it will enlighten any audience of young people and adults on the scope and process of the Christian enterprise in India. (Produced by Broadcasting and Film Commission of the Methodist Church, 810 Broadway, Nashville, Tennessee.)

Today in Pakistan and *India My Country* are two good and useful color filmstrips on these countries, giving an overview useful in initiating or supplementing study courses or special programs. The age level is Junior Hi and up. (Friendship Press, 257 Fourth Ave., New York 10.)

Now Is The Time

Now is the time to get ready for the next annual meeting of your congregation—that poorly-attended and deadly-dull affair you've been trying to forget about. If you could have shown a set of slides, or a filmstrip, of the activities of the church during the past year it probably would have attracted more people and been less dull.

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11/7	78.50	78.50	....	.....	....	....	....	.....	.....	
	879.05	.....	41.25	677.80	25.00	.....	15.00	75.00	34.00	Congregational specific benevolence
									11.00	Thompson gift
11/14	79.31	79.31	....	.....	....	....	....	.....	.....	
	263.00	.....	.....	.....	....	.....	....	263.00	.....	
	979.25	.....	....	784.25	3.00	25.00	42.50	.....	72.00	Cong. Thanksgiving offering
									42.50	Pres. Thanksgiving offering
									10.00	Church building repair fund
	2279.11	157.81	41.25	1462.05	28.00	25.00	57.50	338.00	169.50	

(EXHIBIT I)

behold

Zion Lutheran Church, Buffalo Lake, Minn.
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a church is growing

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The Receipts Journal

Harvey Sherer*

A bank deposit book, a duplicate deposit slip, and a check book may be sufficient for recording the receipts of a church's activities. But they are poor sources of information. It is burdensome and time consuming to analyze such records every time it is desired to know the answers to such questions as:

1—From what source does our money come?

2—What are the restrictions on it?

3—When do we get it?

4—Who is giving it?

The desire for such information forced the use of a journal—a running analysis. Let's look at Exhibit I. The source of information is the financial secretary's report.

Every Monday, after the financial secretary has made his study, he files with the treasurer a copy of his analysis and bank receipted copies of his deposit slips. The deposit slips become the basis for entries to the checkbook, while the analysis be-

* Assistant business manager, Oregon State College, Corvallis, Oregon, treasurer, Federated Churches, Corvallis.

JOURNAL DISTRIBUTION

Control Total	General Funds	Benevolence Pres.	Benevolence Cong.	Restr. Funds	Other	Remarks
946.55	656.45	139.43	75.67	....	75.00	Reserve for prepaid pledges
11.00	.....	.....	.....	11.00	.....	Remembrance gift Rev. Thompson
10.00	.....	.....	.....	....	10.00	Repair fund
1311.56	710.40	211.17	126.99	....	263.00	Reserve for prepaid pledges
2279.11	1366.85	350.60	202.66	11.00	348.00	

comes the basis for the entries in the journal.

Notice in Exhibit I that we have made the entries in the cash column each week in one, two, or three amounts. The amounts correspond to the deposit slip totals. The plate collections are always deposited separately, the money in the envelopes and the checks in another deposit.

Once again we have that useful device—the equation. We debit cash (enter on the left side of the receipts journal, all the money received) We credit the various sources and restrictions: Plate collection (loose); the money paid on prior year's pledges; current year's pledges paid in advance. We have columns for those frequently received items: such as rent (use of the building by outside organizations), the frequent contributions of the women's associations, etc. A miscellaneous column, followed by remarks is essential because of frequent restricted gifts. Thus, the debits, total cash received, (first column) is equal to the total of the credit columns. This agrees with a statement made in a previous article, that income accounts are credit (right hand) balance accounts.

Now we have recorded all the money received, where it came from, and what the restrictions are. Now we need to analyze it further—this time by funds (general fund, benevolence funds, etc.) So we use a *second analysis in the same journal*—primarily to prevent error. By recording parallel to the other figures we get a double check. Thus, we have a two part receipts journal: one section records the cash (dr) and the income accounts to be credited (income analysis). The other section, the distribution, analyzes the various *funds;* general funds, benevolence funds, and restricted funds.

Both analyses are essential, and so we use the same journal to record the two fold analysis. You could, of course, use two separate journals.

The control total is just that—the columns to the right of it must equal to the total of this column. This column is not a debit or credit—it is merely a convenient check on the financial secretary's and treasurer's figures.

The columns to the right of the control total are credits to the general fund balance, the reserves for benevolences, reserves for building loan fund, or other of the funds.

Thus, we keep a running journal—a weekly chronological account of our receipts, our sources, and the trust which we must fulfill. An example of the latter is the Thomson gift in Exhibit I. This was a campaign to raise a bit for a gift to an interim pastor. The Board of Trustees has a policy that such gifts and presentations should not utilize the general funds of the church, but should be raised from individual and personal gifts. We use our restricted funds for this purpose. The financial report at the end of the year will report each such campaign in summary—so that all who give and read, shall know that we have faithfully followed their requests.

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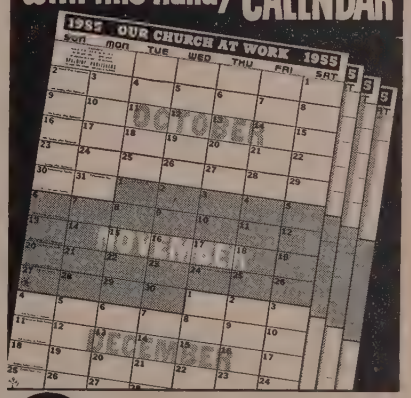

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Christians by Compulsion

(*From page 18*)

which was his name for Sternhold and Hopkins' psalms, but always went out before the sermon, calling aloud to the parson in the pulpit, 'When thou has said what thou hast to say, come and dine with me.'" (*English Social History*, page 180.)

But this business of "compelling" in the name of religion has been much more terrifying than the examples I have just given. I was interested and amazed, recently, in reading of the conquest of Christianity in the Fiji islands. Inter-tribal wars made the spread of Christianity slow in the beginning, but as the Christian faith took root, inter-tribal wars gave way to wars between Christians and non-Christians. And in 1855 the Christian forces won a decisive battle against the non-Christian forces which very much strengthened the Christian cause. "The victory of Christians in warfare furthered the change of faith, for by the test of combat the Christian God had been proved more powerful than the old deities." The pagans literally feared the Christians, and they had every reason to, for at least on one occasion the victorious Christians gave the vanquished pagans the choice of "death or conversion." (See Latourette's *History of the Expansion of Christianity*, Vol. V, pages 222-223.)

Become a Christian or else you die! It seems a strange way to propagate the Faith of the Prince of Peace, and yet that is the way the Faith has been propagated time and time again, and all because of the misinterpretation of this one word, "compel." Every form of torture and persecution has been employed—and justified—because of the misuse of this word. As Archbishop Trench writes in his *Notes on the Parables*, "Compel them to come in, has always been a favorite text with the persecutor and the inquisitor, with all who, doing violence to the rights of conscience, would fain find in scripture a warrant or pretext for this. It must be owned, too, that others to whom one would very unwillingly apply such names have appealed to these words as justifying that forcible separation of men from their errors, that endeavor to save men against their will, from which, where the power is present, it is often so difficult to abstain." (page 369)

Historical Precedent

It is said that the prime responsibility for the distorted application of this saying of our Lord lies with Augustine, bishop of Hippo. At the beginning of the fifth century, there arose a group of people known as the Donatists, after their leader Donatus. They differed considerably from the Catholic Church, and Augustine made it his business to put an end to their heretical teachings, and resorted to force to achieve his objective. From his letters and sermons Augustine makes his position clear. "In so far as power is given, they (the heretics) ought to be both prevented from evil and compelled to good. . . . For it is better for us to obey the will of the Lord, who charges us to compel you to return to his fold than to yield consent to the will of the wandering sheep, so as to leave you to perish." Augustine, you see, backed up his position with our scriptural command, and so persecution against the Donatists began on an extensive scale.

And from that time on, persecution became an accepted method of the Church. I shall spare you the details of the various persecutions that have taken place by the Church through the centuries, but would quote, instead, a passage from Lecky's *Rise and Influence of Rationalism in Europe*. "That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. . . . And when we recollect that after the mission of Dominic, the area of persecution comprised nearly the whole of Christendom, and that its triumph was in some districts so complete as to destroy every memorial of the contest, the most callous nature must

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recoil with horror from the spectacle. For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church, with every circumstance of solemnity and deliberation. Nor did the victims perish by a rapid and painless death, but by one which was carefully selected as among the most poignant that man can suffer. They were usually burnt alive. They were burnt alive not infrequently by a slow fire. They were burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could devise. . . . when we consider all these things, it can surely be no exaggeration to say that the Church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind." (Vol. II, pages 32-34, 38.)

But, to be fair, Protestants persecuted, too. "Luther held that it was the duty of the secular ruler to put down heresy, and he warmly encouraged the bloody suppression of the Peasants' Revolt. Calvin took the same view, and was instrumental in having Servetus put to death for heresy. John Knox advocated sanguinary measures against Catholicism. . . . 'Heretics,' wrote the Presbyterian leader, Thomas Cartwright, (1535-1603) 'ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost.'" (See *Roman Catholicism and Freedom*, Cadoux, page 37.)

If force were justifiable in religion to make converts, why did Jesus not resort to it? If Christians are to be made by compulsion, then why did he not compel? If the kingdom of God is to come by a mission of massacre and inquisition, why did Jesus deliberately reject the temptation to yield himself up to the spirit of domination? Did he not say, "If my kingdom were of this world, then would my servants fight."

But, all the same, the Church, and individual Christians, are to urge and persuade men and women into the kingdom. We church-going and Christ-loving Protestants are not nearly as missionary minded as we ought to be—and I'm not now talking about the heathen in some far off lands, but the heathen at our own doors, the pagans in our midst. I'm thinking of our business associates who have no time for religion; the other fellow in the office who hasn't been to church in years and is proud of it; the friends we have who are not the friends of Christ! We Protestants, rebellious against forcing Christianity down other people's throats, disbelieving, and rightly too, in resorting to any methods of compulsion, have, unfortunately, swung to the other extreme. We have been all too indifferent about the religious condition of our neighbors. We've said, in effect, "It's up to them. They're free. The church is open. If they want to come, they can." And so we haven't bothered about them very much. And yet Jesus did say, "Urge them to come in." But we've rather overdone the "take it or leave it" attitude about whether they will hear or whether they will forbear.

But Jesus said, and we can't escape it, "Urge, persuade them to come in." The matter must be of immense importance, else Jesus would not have said it.

Compulsion is anti-Christian, and as Adam Clarke, preacher and scholar of the early nineteenth century said, "can only be submitted to by cowards and knaves, and can produce nothing but hypocrites." Persuasion, on the other hand, is definitely Christian, and recommended by our Lord. So we must go on persuading. And when a man is successfully persuaded, you have a genuine convert, and one who will do credit to his Lord.

Whether they will accept the invitation to come in is not our responsibility. Our responsibility is to see that they get the invitation. If people insist on going to hell, so to speak, we must see that they do it with their eyes open.

How hard have we tried to convince others? Are we as concerned about building up the Church and spreading the kingdom of God?

Loyalty to Your Preacher

(*From page 24*)

wife of our own denomination. She said, "I think it is terrible that your church is willing to accept Negroes; let them have their own churches." What would she have done if her husband had come here to serve?

There are nights when nothing seems so inviting as one's own living room, book, or TV set when the pastor's wife must dress up and go out to a church meeting she doesn't really want to attend. She may sulk in private, but when she gets to the meeting she should look and act pleasant as though she really is delighted to be there. To act otherwise would be to let her husband down.

Her housekeeping need not be perfection itself, but if it is too poor it can keep her husband from getting a good position. How shocked I was once to hear an influential woman turn thumbs down on a good minister because his wife was "a sloppy housekeeper." It seems they liked dogs, too, and had several dilapidated doghouses in the back yard. And then there was the church college professor whose wife always looked ill-kept and whose small children always looked slightly dirty. He got another job after a year. America as a whole may be adopting a casual, easy-going way of life, but it seems the pastor's wife may not.

Occasionally the pastor's wife is put in an embarrassing situation, being forced to choose between the ideas of her husband and those of a friendly parishioner. The parishioner will come to the wife with severe criticism about the pastor's program which she would never tell to the pastor himself. But she expects the wife to pass it on, verbatim. What does the wife do? Agree with the parishioner, in the name of tact? Stand loyally for her husband's ideas and make the parishioner mad? I've tried all solutions, and to date the best seems to be to just say, "I do not speak for my husband. If you feel so strongly about this, talk it over with him. I am sure he values your opinions. May I make an appointment with him for you?" That way, the parishioner doesn't know how I feel personally, and yet she realizes I will remain loyal to him and his ideas.

The pastor's wife should be friendly to the other pastors and their wives. She may find them dull and stuffy, but loyalty to her husband demands that she get along well with his colleagues.

Finally, loyalty to her husband should prompt the pastor's wife to make him take time off from his work. The ministry has tremendous pressures in it, and the wise wife will arrange a picnic, short trip, or quiet evening at home when his nerves are apparently near the breaking point. This is the time when loyalty will keep her tongue from passing on the latest troubles at home or in the parish. Time enough tomorrow for the new burdens.

A Bell and Howell photo

Evaluated and Recommended for

ELEMENTARY and HIGH SCHOOL SOCIAL STUDIES

We lent this film for a period to the Bureau of Visual Education of a leading American university. There it was evaluated by a panel selected by the Director composed of instructors in the relevant subject field, public school teachers and persons engaged in adult education. The following description is based on their evaluation and comments.

"TOMORROW IS THEIRS" is a film made in Malaya to show how the young people of the many races which make up the population of Mayala have become Boy Scouts, Girl Guides, members of club organizations, etc., and engage in the same kind of leisure activities as western boys and girls. The evaluators have said that a film of this type has a very definite place in the social studies of U.S. elementary and high schools to illustrate the growing similarities of interests and activities of young people throughout the world. In their opinion, it is very adaptable for a study of people of other lands and they point out that it emphasizes the fact that western ideas are being readily adopted in eastern lands. The film is also considered to be particularly suitable for adult groups interested in international relations.

The film includes many scenes of training schools and various types of clubs where are developed the attitudes that will make the young people of Malaya good citizens aware of their responsibilities. Carefully trained for life, it is they who will not only provide Malaya with her best defense against Communism but also make her great and prosperous.

"TOMORROW IS THEIRS"

2 Reels **16 Minutes**

Rent $2.50 **Sale $55.00**

BRITISH INFORMATION SERVICES 30 Rockefeller Plaza New York 20, N. Y.

Church Politics? Yes!

(*From page 7*)

A distinguished group of Christian people listened to distinguished Christian leaders who made distinguished speeches. If the reports are correct, there was little of frank facing of facts that might lead eventually to greater mutual understanding and effective cooperation.

Be this as it may have been, there is every indication that the National Council executives are well aware of this and are doing all in their power to meet these obvious lacks of democracy-at-work in the churches. For, indeed, they are not alone. For the problem at Denver and more recently at Boston, is rather typical of all the constituent denominations

> . . . that have to do their work with the help of delegates representing clergy and laity and are not small enough to have all pastors and interested laymen attend their conventions.

Indeed, in our developing Protestantism representation is becoming more and more acute as a basic problem of church politics in our acknowledged Protestant democracy. Just who are these people who attend our conventions and just how representative are they, if we wish to make any pretense whatsoever of our much-talked-about and preached-about Protestant democracy? Perhaps, we are even less representative than those in the secular political fields whom we often mistakenly allow ourselves to look down our noses at, as being in dirty politics.

We say that they are outstanding clergymen and laymen; but yet how do we know? Just because they are secretaries of church boards and agencies and of our largest congregations; yes, and because they are laymen who are interested enough and who can afford to attend and take the time off! This is not always the representation that we wish might be present, or even try to get out. There are certainly several sides to the question. But it often does give the appearance of a one-sided representation. We certainly are not getting a cross-section representation, in many of our denominations.

Local Church Politics

The writer knows of a large urban church that thinks it is fulfilling its obligations in democracy and in church politics by a pastor encouraging local church members who wish to go to a state conference to let him know and then simply asking the Board of Deacons to approve them, when, as a matter of fact, the Board of Deacons is only one of several bodies in the local church democracy, and certainly not in a position, democratically speaking, to pass on delegates who are later supposed to represent the entire local church. This is simply a clear-cut and unrepresentative procedure which our churches must watch far more carefully than they often do.

Such unbalanced representation can be dangerous. For this affects the church as a human and political structure. This can make our democracy insensitive to the problems

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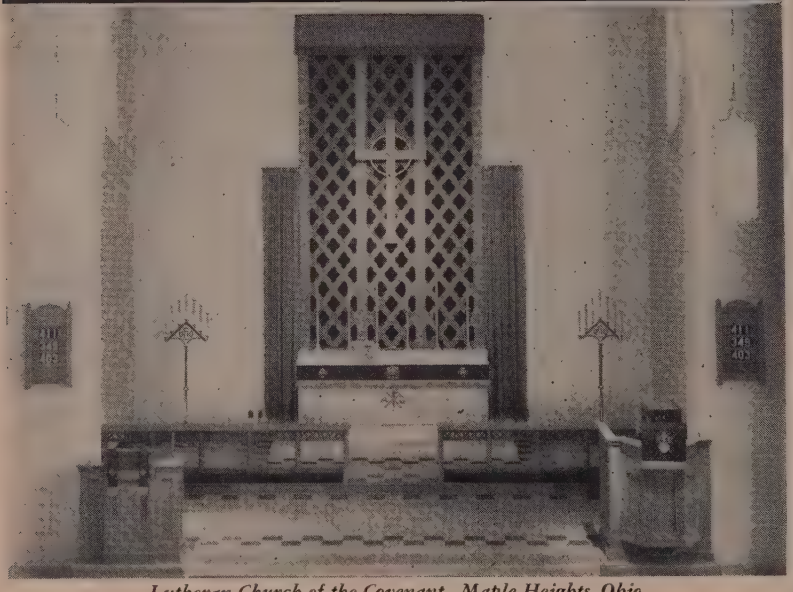

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of the total church constituency whether a local church, a national denomination, or a national council. Why? Because it makes organizationally for a divided representation in what Professor Forell suggests are, "the people at the top acting without any real awareness of the internal problems that beset the people they are chosen to represent."

Still more, our Protestant churches and their denominations and related bodies face another political problem. They must more willingly face the fact of power and the balance of power. We often allow too much church power to rest in the hands of board, convention, or council executives, who are often practically self-perpetuating in their positions. Executive, legislative, and political functions are often exercised by the same board and by the same board executive. Of course, much of this is inevitable and necessary. But, nevertheless, we must be on our guard. Yes, and "unchecked power corrupts not only people in the 'world,' it also corrupts people in the church. And it is almost demonic naivete to assume that Christian people in executive positions in the church are not subject to corruption by power."

This is often illustrated when the clear interest of the church as a whole comes up against the vested interest of the sources from which the executive derives his power. Both ministers and executives can often rationalize their defensiveness for their own interests. Indeed, many of us who are church executives know how true this is. We need humility, which comes from constant prayer, in handling ourselves, whether in a local church, or in an agency. For indeed, as Professor Forell says:

> The interest of the agency will invariably be safeguarded—not because the executive is unusually wicked but because he is human and will rationalize his desire to maintain power. However, since he is working for the church, any criticism of his attitude will be understood as a criticism of Christ and his church, and the critic will soon learn that such open criticism is not 'loyal.' So either he will never criticize again, or he will be made to feel the despotic

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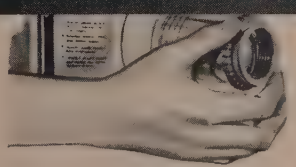

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power of the executive within the seemingly democratic pattern of Protestant church life. . . .

In such a framework all criticism tends to become petty and personal. Since there is no machinery for debating the issues openly, discussion becomes discussion of personalities. And so a strange spectacle emerges: while in some of our great secular political bodies men may oppose each other violently on basic issues yet remain personally friends, in the church criticism tends to become personal and controversies revolve largely around personalities rather than around issues.

It is very clear what this tends to produce. It promotes very often a kind of leadership which is vague on church issues and procedures, on the one hand, and yet on the other, it strengthens personal relationships together with personal power to accomplish personal success within the political structure of the local church or denomination. Leadership in this way passes to those who are kind and friendly and who do not like to make a fuss with others who hold church power and who know how to play church politics. This builds up administrators and those friendly to them often quite out of proportion to the number of people who have to be administered. This is literally a political naivete within Protestantism, which ought to keep us busy, rather than so often seeming to throw stones at secular politicians and dirty politics in which they are supposed to deal. Let's look to ourselves and to improvements. What can we do in straightening out church politics as a way to make our politics exemplary?

Handling Criticism Democratically

We need more of a two-party system in our churches, denominations, and councils where constructive criticism can register itself. That is to say, there should be organized centers for criticism and opposition rather than allowing these to go unexpressed and to fade-away by non-support or non-attendance. Church local papers and denominational publications should be more than house-organs. They should provide channels for a yes and no debate of issues on which the church may well be in honest disagreement. How else should Protestant editors, whether of local parish, or of a denomination, handle the democracy they profess within Protestantism? The differing viewpoints of contending parties find too great a difficulty in both our churches and in our denominations. This should not breach a genuine and deep loyalty to the church. It is just bringing out new truth in which the churches should be the primary agency in demonstration.

Some Things to Be Done

We might consider a system which would involve rotation for delegates of whatever body. Perhaps, delegates should take sides and be elected for the views upon which they stand and not because they are merely friendly to the pastor or are picked at random to do

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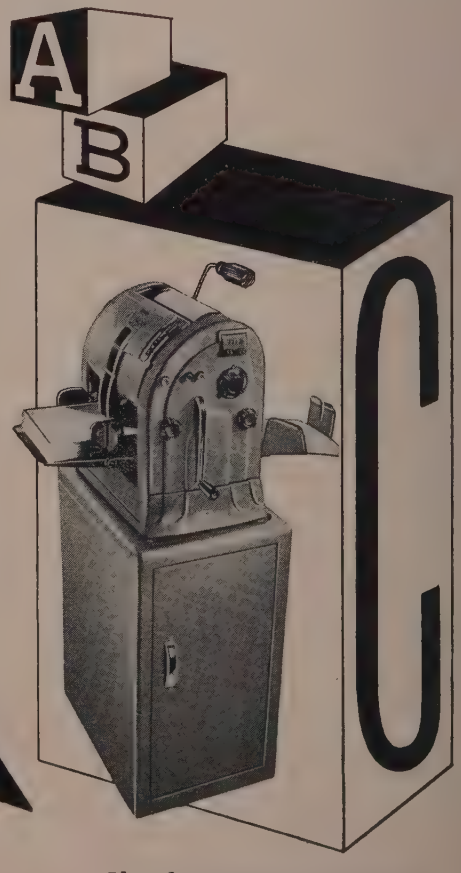

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his bidding. Once the problem is honestly faced, there certainly can be devised a still more effective method of choosing representatives. Only in this way can we hope to have the real issues of the Protestant churches debated. As we are going in present congregational meetings and sessions in too many of our local churches, delegates who are uninformed, or who are nominally selected, simply listen to speeches and almost rubber-stamp the decisions of ministers, executives, or board secretaries.

If national politics, where we think Christians have a real stake, operates its democracy best through a two-party system, then why not in the Protestant churches? We need to make both critic and criticism responsible and constructive. How else can we do it than by setting up a better procedure where the leader can be fairly subjected to criticism and the resulting changes needed.

Yes, and in the council movement which is growing and in organic unions among denominations, which are on the increase, we should do much better in facing up to the problems of church politics, as Professor Forell says:

> . . . to study the technical problems of politics as they apply to the church, before the pattern of government by executive committee and board secretary is transferred from the denominations, where it has been annoying, to the larger federations, where it would be tyrannical and fatal. As a political structure the church is in politics to stay, whether we like it or not.

This leads us then to consider what our denominations and interdenominational bodies are now doing in approaching secular politics and programs of social action, with the hope that they will bring a new found power through their own exemplary demonstration of how they handle their own church politics.

If the Protestant Christian has a growing stake in politics outside the churches in the community—as he most certainly has—then, he has an even greater stake in politics within the churches to help bring about a high order of example.

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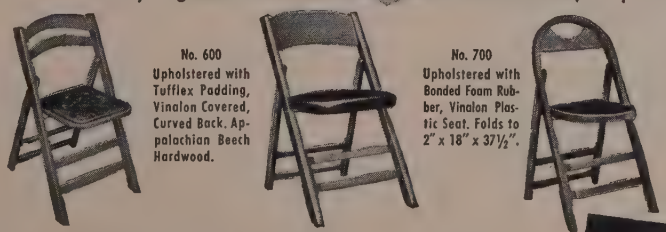

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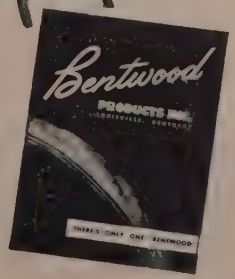

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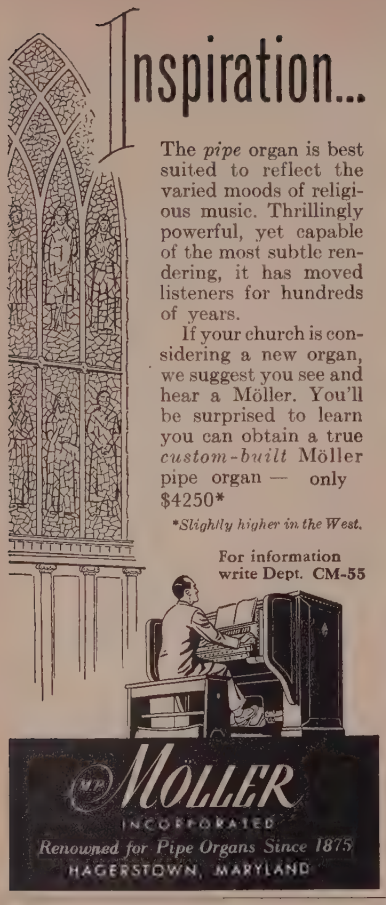
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Paradoxically, this situation, common to churches generally, stems from a basic strength in the structure and organization of our churches, namely, our democratic system of church self-government. Administration is periodically elected by the membership or appointed by a central body. Officers change, and nearly always they are busy men who must find time to take care of many matters affecting the church's spiritual and material well-being.

How, then, can you give assurance to prospective givers that their material gifts, whether large or small, will be professionally managed in the church's behalf, and, like the talents, enjoy opportunities to multiply?

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Mr. Fox-Martin is manager of dealer relations for the Wellington Fund, and devotes much of his time to counsel groups and organizations on investments. He has also been active in church work and was formerly a member of the Session of Brick Presbyterian Church in New York City.

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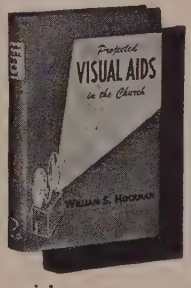

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Power to discharge is an essential element of an employment relationship. The board, having agreed to permit Armitage to work out his subscription, could not have discharged him.

Even if the trustees thought that the insurance they procured would cover those working as Armitage did, that could not bring him within the policy, which covered only such liability as existed under the Compensation Act.

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

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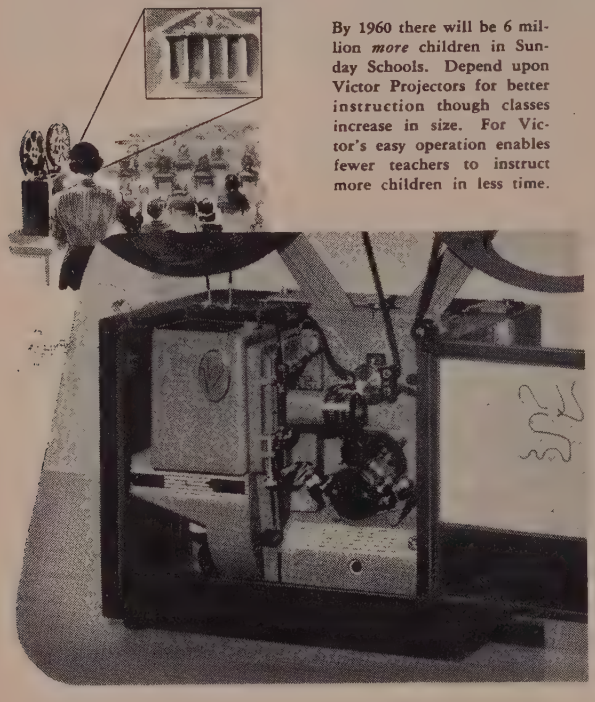

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Pacoima, Calif.
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Astara Temple
Los Angeles, Calif.
Church $35,000
First Baptist
Newhall, Calif.
Church $40,000

TRAVIS GOWER WALSH
2123 E. 9th STREET
CLEVELAND, OHIO

Christ Meth.
Cleveland, Ohio
Ed. unit $221,000
Holy Family R.C.
Cleveland, Ohio
Faculty house . .
Pearl Rd. Meth.
Cleveland, Ohio
Church alterations and remodeling . . . .
First Christian
Mansfield, Ohio
Church, ed. unit, parish house $300,000

COURTNEY S. WELTON'S SONS
106 SOUTH 3rd
RICHMOND, VA.

Calvary Meth.
Richmond, Va.
Ed. unit $75,000
Overbrook Presby.
Richmond, Va.
Church $200,000
St. Asaph's Episcopal
Bowling Green, Va.
Church $40,000
Church, parish house . . $135,000
Buena Vista Presby.
Buena Vista, Va.
Ed. unit . . . $60,000
Providence Meth.
Chesterfield Co., Va.
Church $100,000
Hatcher Memorial Baptist
Richmond, Va.
Church $350,000

WICK & STANSFIELD
223½ BELGRADE
NORTH MANKATO, MINN.

Grace Luth.
Mankato, Minn.
Ed. unit $60,000

WILSON & PATTERSON
202 MAJESTIC BLDG.
FORT WORTH 2, TEXAS

Methodist
Crafne, Texas
Sanctuary $70,000

MARCELLUS WRIGHT & SON
100 E. MAIN ST.
RICHMOND, VA.

Culpeper Baptist
Culpeper, Va.
Ed. unit $250,000

WYETH AND HARMAN
1602 MILITARY ST.
PORT HURON, MICH.

First Cong'l
Port Huron, Mich.
Ed. unit $180,000
St. John's E. & R.
Port Huron, Mich.
Ed. unit $150,000
Zion Luth.
Harbor Beach, Mich.
Ed. unit, day school . . $75,000
St. John's Luth.
Capac, Mich.
Ed. unit $77,000

ATCHESON & ATKINSON
204 SANFORD BLDG.
LUBBOCK, TEXAS

St. Luke's Meth.
Midland, Texas
Church, ed. unit . . . . . .
Westminster Presby.
Midland, Texas
Church, ed. unit. $225,000
First Meth.
Ralls, Texas
Ed. unit . . . $30,000
St. John's Meth.
Lubbock, Texas
Ed. unit $140,000
Trinity Meth.
Plainview, Texas
Church, ed. unit $50,000

E. J. BECCHETTI
125 SOUTH TENTH ST.
MINNEAPOLIS 3, MINN.

Bethany Reformed
Clara City, Minn.
Church $200,000

WILLIAM BEUTTLER
405-9 INS. EXCHANGE
SIOUX CITY, IA.

St. Paul's Luth.
Auburn, Neb.
Church, ed. unit $175,000
Grace Ev. Luth.
Fort Dodge, Iowa
Church, ed. unit. $225,000
First Meth.
Guthrie Center, Ia.
Church additions & alterations, ed. unit. $80,000
First Luth.
Kingsley, Ia.
Church $75,000
St. Mary's R. C.
Onawa, Ia.
Church $135,000

BLACK & WEST
205 TRI-STATE INS. BLDG.
TULSA, OKLA.

Trinity Episcopal
Tulsa, Okla.
Parish hall $250,000

F. NELSON BREED
607 FIFTH AVE.
NEW YORK 17, N. Y.

First Church of Christ, Scientist
New Canaan, Conn.
Church, day school $165,000

BRINKMAN & LENON
STRAND THEATER BLDG.
KALISPELL, MONT.

Christ Episcopal
Kalispell, Mont.

New Church Construction

BRITTELLE & GINNER
900 PARK AVENUE, S.W.
ALBUQUERQUE, N. M.

First Presby.
Albuquerque, N. M.
Church, Westminster house $800,000
Ed. Unit & fellowship hall $450,000
Redeemer Lutheran
Albuquerque, N. M.
Church $130,000
Ed. unit $150,000
First Baptist
Albuquerque, N. M.
Ed. unit $73,000
St. Paul's Episcopal
Artesia, N. M.
Parish house $32,000
First Christian
Carlsbad, N. M.
Ed. unit $105,000

BROWN & CHAPMAN
M & P NAT'L BANK BLDG.
SHERMAN, TEXAS

First Meth.
Lancaster, Texas
Church $75,000

JOHN BROWNRIGG
143 WASHINGTON AVENUE
ALBANY, N. Y.

Helderberg Reformed Church
Guilderland Center, N. Y.
Ed. unit, remodeling and enlarging sanctuary ... $100,000

C. S. BUCHART & ASSOC.
611 W. MARKET ST.
YORK, PA.

Calvary Ev.-U.B.
Lemoyne, Pa.
Church $100,000
New Holland Ev.-U.B.
New Holland, Pa.
Ed. unit $60,000
State St. Ev.-U.B.
Harrisburg, Pa.
Church addition $85,000
Salem Lutheran Reformed
Dover, Pa.
Church $100,000
St. John's Ev.-U.B.
Lebanon, Pa.
Church alterations and additions $29,765.15
Marysville Ev.-U.B.
Marysville, Pa.
Church $125,000
Bethany Ev.-U.B.
Lebanon, Pa.
Church addition and alterations $69,550
Twenty-Ninth St. Ev.-U.B.
Harrisburg, Pa.
Church $86,923
Jefferson Ev.-U.B.
Jefferson, Pa.
Church addition $60,000
Third Ev.-U.B.
York, Pa.
Church additions $150,000
Mt. Bethel Ev. & Ref.
McClure, Pa.
Church $40,000
Shiremanstown Ev.-U.B.
Shiremanstown, Pa.
Ed. Unit $90,000
Calvary Ev.-U.B.
Newport, Pa.
Church $22,000
Emigsville Ev.-U.B.
Emigsville, Pa.
Church $42,000
Christ Lutheran
Duncannon, Pa.
Church $38,000
St. John's Reformed
Shamokin, Pa.
Church $200,000
Florin Ev.-U.B.
Florin, Pa.
Church $71,000
First Ev.-U.B.
Middletown, Pa.
Church $125,782
Salome Ev.-U.B.
Columbia, Pa.
Church & parsonage ... $192,000
Scotland Ev.-U.B.
Scotland, Pa.
Church $20,000
Port Trevorton Ev.-U.B.
Port Trevorton, Pa.
Church $55,000
Second Ev.-U.B.
Palmyra, Pa.
Church $40,000
St. Paul's Ev. Luth.
Dillsburg, Pa.
Church $38,500
St. Paul's Baptist
Harrisburg, Pa.
Church $150,000
Hebron Ev.-U.B.
Lebanon, Pa.
Church $80,000
Dellville Ev.-U.B.
Dellville, Pa.
Church $25,000
Messiah Ev.-U.B.
Shippensburg, Pa.
Church $100,000
Heidelberg Ev. & Ref.
York, Pa.
Church $75,000
First Church of the Brethren
York, Pa.
Church $150,000
St. Stephen's Reformed
West York, Pa.
Alterations $10,000
Jacobus Ev.-U.B.
Jacobus, Pa.
Church & ed. unit $79,384
St. Paul's Ev. Luth.
Funkstown, Md.
Church addition $40,270
Trinity Reformed
York, Pa.
Church alterations $55,000
First Ev.-U.B.
Duncannon, Pa.
Church $20,000
Grace Meth.
York, Pa.
Ed. unit $100,000
Riverside Meth.
Harrisburg, Pa.
Ed. unit $40,000
Progress Presby.
Harrisburg, Pa.
Church $16,000
Annville Ev.-U.B.
Annville, Pa.
Church $8,000
Covenant Ev.-U.B.
Lancaster, Pa.
Church $50,000
St. John's Ev.-U.B.
Chambersburg, R.D., Pa.
Church $36,803
Trinity Ev.-U.B.
Lebanon, Pa.
Church $35,000
Christ Ev.-U.B.
Baltimore, Md.
Ed. unit $50,000
Mt. Zion Luth.
Keymar, Md.
Church $8,000
St. Paul's Ev. Luth.
Smithsburg, Md.
Church $20,000
First Christian
Hagerstown, Md.
Church $59,000
St. Paul's Luth.
Clear Springs, Md.
Church $45,700

T. J. COLLINS & SON
4 N. MADISON ST.
STAUNTON, VA.

Emmanuel Episcopal
Harrisonburg, Va.
Church $140,000

HOLMES CROSBY
P. O. BOX 603
OIL CITY, PA.

Grace Meth.
Oil City, Pa.
Ed. unit $200,000

FRANK C. DILL
2506 RICHTON ST.
HOUSTON 6, TEXAS

Eastwood Baptist
Houston, Texas
Church, ed. unit $250,000

CLARENCE WARREN DOLL
1621 CHARLESTON AVE.
MATTOON, ILL.

St. John's Luth.
Effingham, Ill.
Ed. Unit $64,000

JAMES M. EARLY
AMES, IOWA

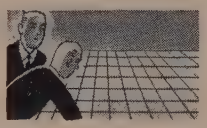
First Meth.
Grand Junction, Ia.
Church remodeled $20,000

BENJAMIN P. ELLIOTT
8416 GEORGIA AVENUE
SILVER SPRING, MARYLAND

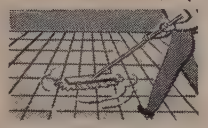
Georgia Avenue Baptist
Silver Spring, Md.
Church, ed. unit ..... $65,000 (first unit)

(Turn to page 48)

Why make a Safe Floor Slippery?



Hours of labor time are spent in treating expensive floors for slip-resistant beauty.



When an oily floor dressing is chosen that softens the wax film or leaves an oily residue,

A slippery floor condition results that may cause costly accidents.

the new, safe way to daily dust up!

Leaves Floors Cleanly Fresh and Dust-Free

Will Not Soften Wax Film — Leaves No Oily Residue

Won't Decrease Frictional Resistance

. . . AND HERE ARE OTHER GOOD REASONS WHY HIL-SWEEP IS "SWEEPING" THE COUNTRY

• Non-injurious to asphalt tile . . . the result of years of research to develop a maintainer that would be safe for daily care of resilient and all other types of floors . . . • Rags saturated with Hil-Sweep will not burn, eliminates fire hazard in use or spontaneous combustion of mops in storage. No flash point. • Contains no emulsified oils, leaves no oily residue to darken, discolor, soften or bleed colors. • Spray it or sprinkle it on brush, mop or dust cloth. • Won't load mop. After using simply shake out and brush and cloth is ready to use again. Saves on laundry and dry cleaning bills. • Imparts a pleasant aroma where used.

Make a Date with the Hillyard Maintaineer to demonstrate HIL-SWEEP on your floors. Advice and help are free.

. . . on your staff
not your payroll

Branches in Principal Cities

Hillyard Chemical Co., St. Joseph, Mo.

.....Please give me full information on Hil-Sweep.
.....Please have the Hillyard Maintaineer make a Hil-Sweep demonstration on my floors. No charge.

Name..... Title.....
Institution.....
Address.....
City..... State.....

Your New Church
can be built
Now

There is no need to wait months, or years, for your new building. To any congregation with a spirit of dedication, the Broadway Plan offers an immediate solution—in a thorough business-like manner.

More than 800 churches in 30 states have satisfactorily and speedily solved their financing problems this sound, economical, proven way.

■ *Write without obligation for details*

BROADWAY PLAN
Church Finance
CITY NATIONAL BANK BLDG.,
HOUSTON, TEXAS

CLARK'S "Unitype"
ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

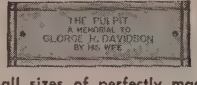
OUTDOOR BULLETIN BOARDS

A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.

Also copy boards only and letters to 5" high.

Fully descriptive 24 page catalog on request.

MEMORIAL and GIFT PLATES
BRONZE TABLETS



Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.

ILLUMINATED CROSSES

Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

W. L. CLARK COMPANY, Inc.
Manufacturers of "Unitype" Products
56 Lafayette St. New York 13, N. Y.

Capacity Attendance for the Annual Meeting

(*From page 10*)

to the sanctuary for the annual business meeting.

A simple and colorful report of activity in the church was printed for private reading, placed at the dinner places and carried to the sanctuary for reference at the business session. Only those reports were read which are required by church law and official action was taken on the election of boards, proposed budget, and a few other matters.

Use of Slides

By January of 1953 slides portraying the actual life of the church had been collected through the year. The church renovation was followed step by step. Highlights of official life, Christian Education, summer camps and conferences and women's work were collected on film. Over three hundred people came out to get the enlarged printed report, act on official business and see the *Report of 1952*.

By this past fall the scheme was working like a charm. Laymen were taking job appointments for pictures and using their own cameras. A 35 mm. camera in the church building was available for staff members to use to take advantage of those rare and colorful moments which come quickly and leave forever. By January 1, 1955 over five hundred slides were available for careful selection and reduction to a workable showing.

In addition, deadlines had been put down on all reports. By now a seventy-eight page printed report was necessary to accompany the business session and to satisfy the growing pattern of the meeting. But, through a large use of volunteer helpers, which is common to this church, the job was relatively simple. Volunteers took assignments, from cutting stencils, folding, gathering, stapling and distributing, to building a sanctuary set-up adequate for the evening.

The Day of the Meeting

By the day of the annual meeting it was evident that the building would be packed. Volunteers brought tables from neighboring churches and clubs. Table decorators tripled their orders. A system of hostesses prepared for each person individually and each person had his own place mark. A loud speaker system was put in to take communications to the various dining rooms and to carry the music of the string trio throughout the banquet rooms.

Dinner was served to almost five hundred, and annual printed reports were the center of table conversation. On a signal from the moderator the people retired to the sanctuary where their friends awaited the meeting. Over six hundred viewed the 1954 slides. They had their memories refreshed on the events of the past year, had church flaws lifted before their eyes and gasped at the breadth of the church's program.

By 9:15 official boards had been elected, the treasurer's report had been heard, the new budget was approved, and an outstanding layman was honored. As people left talking about their church and its advances, committees were already taking assignments for the 1955 reports. Volunteer photographers had a good start on the year ahead and everyone could anticipate the next annual report with real enthusiasm.

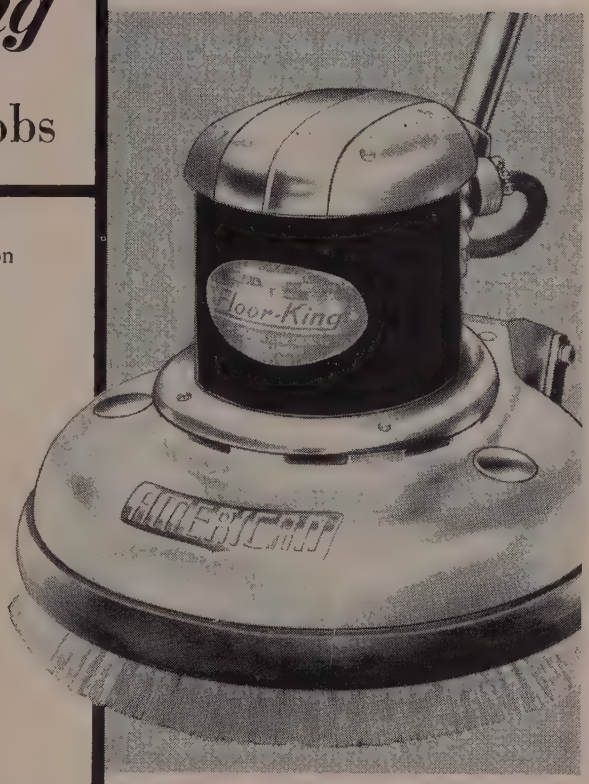
PROJECTION SCREEN

Volunteers erect a large 16' x 16' projection screen to receive the 35mm slides covering the history of the church's activities during the past year.

Only *Floor-King* the No. 1 machine does 10 jobs

Performance of the all-new Floor-King will amaze you—on any job, any floor, any rug! Years ahead features make it more practical, more versatile, easiest for operator. This *one* machine will scrub, wax, polish, buff, steel wool, disc sand, shampoo a rug—wet or dry, even grind terrazzo, smooth or level concrete and clean factory floors. Designed to help you do a top-notch top-speed job— with less effort, for less money! Two complete lines priced to fit every budget . . , Standard or Heavy Duty models, 14″ to 23″ brush size, ½ to 1½ H.P. Write, wire or phone today for a free on-the-job demonstration.

PERFORMANCE PROVED MAINTENANCE MACHINES WORLD-WIDE SALES AND SERVICE



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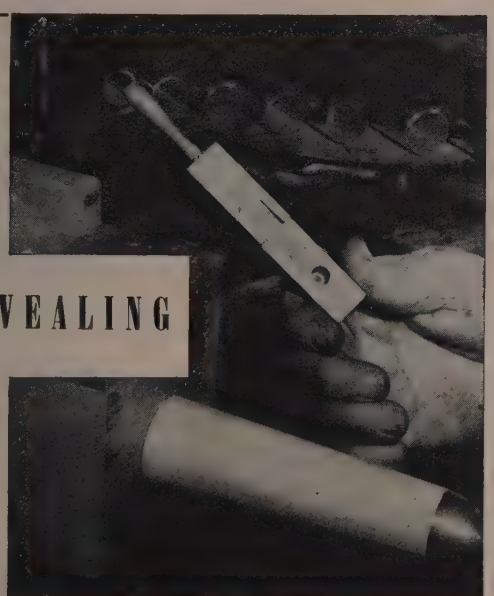
555 South St. Clair Street, Toledo 3, Ohio



REVEALING

The most minute part of a Hillgreen-Lane organ reveals the careful attention and high standards of the master craftsman. Workmanship like this has built superior quality and precision into every Hillgreen-Lane organ for over fifty years.

BUILDERS OF FINE ORGANS SINCE 1898

HILLGREEN-LANE and COMPANY
ALLIANCE 5, OHIO

This TABLE HAS A SECRET!

IT FOLDS!

★ More rigid than most conventional tables.
★ Exclusive patented leg construction.
★ Saves space . . . folds compactly.
★ Saves time . . . folds quickly and easily.

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AND COLOR SWATCHES

NORQUIST Coronet Folding Furniture
World's Finest

Fine Furniture Since 1881
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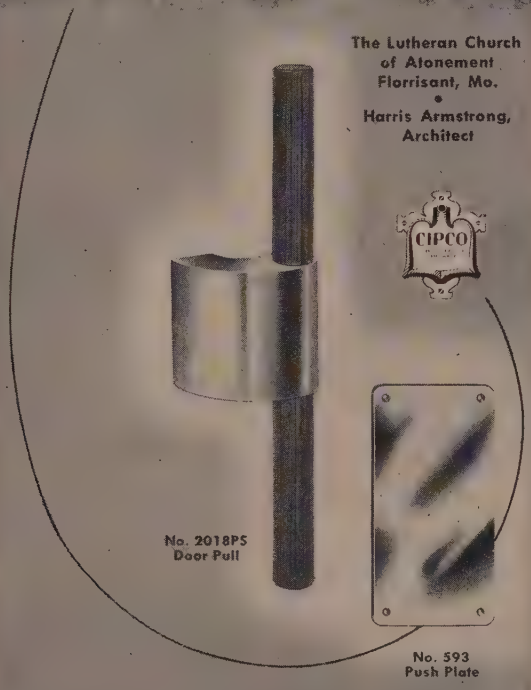
The Lutheran Church of Atonement
Florrisant, Mo.
•
Harris Armstrong, Architect



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CIPCO CORPORATION
DEPT. A
2204 COLE STREET
ST. LOUIS 6, MISSOURI

Architects Report on New Church Construction

(*From page 45*)

Berwyn Baptist
College Park, Md.
Church, ed. unit ..... $130,000 (first unit)

LOUIS J. FARMER
F. W. BOHLMEYER
603 MATTISON AVE.
ASBURY PARK, N. J.

Unity Chapel of Monmouth County
Near Allennurst, N. J.
Church, parish house $60,000
Point Pleasant Presby.
Point Pleasant Beach, N. J.
Church addition and alteration, ed. unit $50,000

CLIFFORD N. FRANKLIN
1739 - 9TH AVE.
SACRAMENTO, CALIF.

American Luth.
Woodland, Calif.
Extension of church; ed. unit, parish house .. $80,000

PHILIP HUBERT FROHMAN
MAURICE S. MAY
1223 CONNECTICUT AVE.
WASHINGTON 6, D.C.

Tabor Presby.
Washington, D.C.
Ed. unit $65,000
Annunciation R. C.
Washington, D.C.
Church, day school $740,000

FREDERICK G. FROST
144 E. 30th ST.
NEW YORK 16, N.Y.

Gustavus Adolphus Lutheran
New York City
Church modernization ..

H. A. GOEBEL
71 N. KITLEY AVE.
INDIANAPOLIS, IND.

Bulgarian St. Steven's Greek Orthodox
Indianapolis, Ind.
Church $100,000
Grace Luth.
Indianapolis, Ind.
Ed. unit $110,000

PHILIP F. HALLOCK
201 W. PROSPECT AVE.
STATE COLLEGE, PA.

St. Paul's Episcopal
Wellsboro, Pa.
Parish house $85,000

ALBERT HARKNESS AND PETER GEDDES
726 INDUSTRIAL BANK BLDG.
PROVIDENCE, R.I.

Oaklawn Community Baptist
Oaklawn, R.I.
Addition of Sunday School Auditorium Wing .....

HASKINS & RICE
1111 RALEIGH BLDG.
RALEIGH, N.C.

Tabernacle Baptist
Raleigh, N.C.
Ed. unit $150,000

HELLEBERG & HELLEBERG
2412½ CENTRAL AVE.
KEARNEY, NEBRASKA

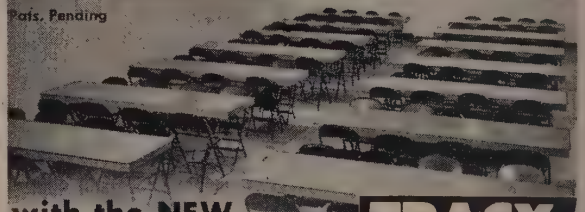
Faith Ev.-U.B.
Kearney, Neb.
Church, ed. unit $140,000
First Meth.
Kearney, Neb.
Ed. unit $125,000
Hope Lutheran
Smithfield, Neb.
Church, ed. unit $100,000
Christ Ev. Luth.
Grand Island, Neb.
Church, ed. unit, day school $75,000
St. Paul's English Ev. Luth.
Grand Island, Neb.
Church, ed. unit $400,000

HOFFMAN & CRUMPTON
CENTURY BLDG.
PITTSBURGH, PA.

Beulah Community
Church Hill Boro, Pittsburgh, Pa.
Ed. unit, church to follow $250,000
Pleasant Hills Community Presby.
Pleasant Hills Boro, Pittsburgh, Pa.
Ed. unit, parish house .. $500,000

BEAUTIFUL SET-UP for 200 in just 8 MINUTES from STORAGE...

Pats. Pending



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TRACY FOLDING TABLE

Its light weight and easy, one-man folding, makes the TRACY TABLE a time and energy saver for institutional set-ups like that above. Uniquely designed with ALL-STEEL frame and a hinged brace-beam that supports the top while firmly locking both pedestals, TRACY TABLES also set a new beauty standard. Offered in a choice of 3 beautiful FORMICA tops, or brown masonite Presdwood, TRACY'S smart design enhances any modern institutional decor.

TRACY HAND-TRUCKS, accommodating 8 tables, are the key to the TRACY SYSTEM for quick set-up, easy transport, compact storage.

SPECIFICATIONS: 6 or 8 foot lengths; 30 inch width; 29 inch height for adults or 24 inch height for children.

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St. Mark's Meth.
San Diego, Calif.
Church $40,000
United Presby.
LaMesa, Calif.
Church, ed. unit . $25,000
Bethel A.M.E.
San Diego, Calif.
Church $60,000
Meth. Student Center
San Diego, Calif.
Ed. unit $45,000
Borrego Community Meth.
Borrego Springs, Calif.
Church, ed. unit $30,000
Christ Ev. Luth.
LaMesa, Calif.
Church . $75,000
Bethesda Luth.
San Diego, Calif.
Church $120,000
LaMesa First Meth.
LaMesa, Calif.
Church, ed. unit $150,000

HOKE, CLARK & NICKERSON
1514 MADISON AVE.
TOLEDO 2, OHIO

Waterville Meth.
Waterville, Ohio
Ed. unit. $75,000
First Presby.
Maumee, Ohio
Parish house $25,000
St. Mark's Lutheran
Van Wert, Ohio
Ed. unit $200,000

STANLEY W. HOWE
1518 11th ST.
MONROE, WIS.

Forreston Grove Presby.
Forreston, Ill.
Church, ed. unit $200,000

LAGEDROST & WALTER
1068 REIBOLD BLDG.
DAYTON 2, OHIO

East Dayton Church of Christ
Dayton, Ohio
Ed. unit $50,000

JNO. M. LAMBERT, JR.
P.O. BOX 761
ANDERSON, S.C.

Ninety-Six Presby.
Ninety-Six, S.C.
Ed. unit $20,000

E. C. LANDBERG & ASSOCS.
114 GARFIELD PLACE
CINCINNATI 2, OHIO

Ninth Street Baptist
Cincinnati, Ohio
Church $175,000
Grace Methodist Episcopal
Newport, Kentucky
Ed. unit $75,000

HENRY L. LIVAS
HAMPTON INSTITUTE
HAMPTON, VA.

Hill St. Baptist
Smithfield, Va.
Church, ed. unit $125,000
Mt. Olive Baptist
Richmond, Va.
Church, ed. unit $150,000

LOPATIN & PATTERSON
672 SOUTH LAFAYETTE
PARK PLACE
LOS ANGELES 5, CALIFORNA

Ocean View Baptist
San Pedro, Calif.
Church, day school $50,000

HARRY ALLAN LUCHT
1700 TEANECK ROAD
WEST ENGLEWOOD, N.J.

Jehovah's Witnesses
Teaneck, N.J.
Church $40,000

MARLIER & JOHNSTONE
EMPIRE BUILDING
PITTSBURGH, PA.

St. Stephen Luth.
Scott Twp., Allegheny County, Pa.
Church $80,000
St. Francis Xavier R.C.
Pittsburgh, Pa.
Day school $190,000
First Unitarian
Pittsburgh, Pa.
Ed. unit $90,000

CHARLES W. OBORN
244 WINDSOR ST.
MARION, OHIO

Central Christian
Marion, Ohio
Church $60,000

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Church Management

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Five dates for Church Building Consultations

(These usually require two or three days, including a Sunday.)

One date for a Capital Funds Campaign or an Annual Budget Campaign.

(Planning starts as soon as contract is signed; requires from two to four weeks in the local field during the closing period.)

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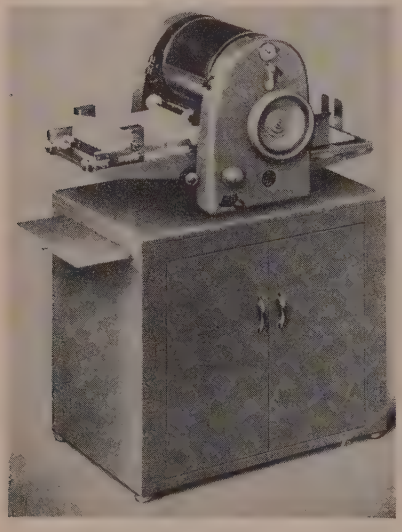
NEW PRODUCTS for CHURCHES

Use the postage free card on page 51 to obtain further information about New Products items.

UNIVERSAL HORSES

"The sturdiest legs in the house" is the claim of the manufacturer of Universal Horses, The Ohio Manufacturing Company. Adjustable from heights of 24" to 32" these well braced horses have many uses. The steel channel supports are rust-proofed and have skid-proof rubber feet. Although weighing less than 20 pounds per pair, they will support well over 1000 pounds. No. **5551**.



2 NEW MIMEOGRAPHS

A. B. Dick Company announces two new models in their mimeographs. Both models feature enclosed ink cylinder, hairline registration, dual roll feed which eliminates paper lint on copy areas and smearing of pre-printed copy. All operating controls are printed on the machine, eliminating the need for a manual. Both machines will feed from a full ream of paper. Two ink pads can be used at one time which simplifies multi-color duplicating. Model 437 shown above is electric. Model 432 is manually operated. No. **5552**.

FREE FILMS

A booklet listing over 250 films which are available at no cost other than postage is offered by the Modern Talking Picture Service. All films listed in this booklet are 16mm sound films, some in black and white, some in color. These films, sponsored by leading American industries, cover a wide range of subject matter, travel, sports, industrial processes, personal and family problems, religious faith, safety, and many others. No. **5553**.

FOLDING TABLE

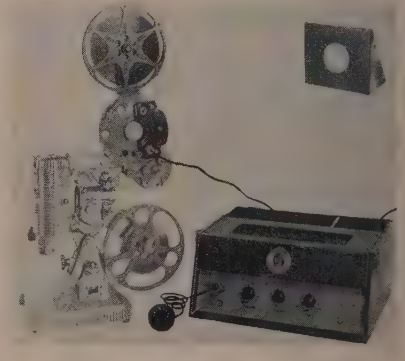
These Sico model 2300 folding tables are 30" wide and come in 6, 7, and 8 foot lengths. Legs are made of 14-gauge structural steel and come with either steel glides or rubber tips. Tops are available in plastic laminated over a hardwood core, pressed wood, or ¾" fir plywood. Tops and frames are available in a variety of contrasting or matching colors. Graduated heights are available for special needs. When not in use tables can be folded flat for stacking. No. **5554**.

HETKO INK REMOVER

A free trial bottle of ink remover is offered by the Heyer Corporation. Claimed by the manufacturer to be effective in removing stamp pad, Hetko, carbon, and other ink stains, this remover is simply rubbed on ink stained hands and rinsed off. The ink remover is available in tubes, bottles, or jars. Code No. **5555**.

PREFINISHED PANELING

Hollow-core paneling made of tempered hard board with a baked on finish that does not require repainting is announced by Marsh Wall Products, Inc. Korelock panels can be installed on any type of wall, old or new. The tongue and groove design make for concealed fastening and installation without the use of moulding to cover joints. The panels are available in 4 wood patterns and 10 colors. They are 24 inches wide and come in 48 or 96 inch lengths. Code No. **5556**.



SOUND FOR SILENT FILM

The Cinesome Sound Adapter Unit manufactured by the Foto Corporation of America makes possible the addition of sound on any 8mm or 16mm silent or optical sound projector. The adapter comes complete with microphone, amplifier, speaker, and carrying case. All regular recording and playback facilities are provided along with an automatic subduer which permits the recording of a new track over the old without erasure. The unit records on any standard magnetic track, and where tape recorders are already in use it can be purchased without the amplifier. Code No. **5557**.

(*Turn to page 56*)

Ministers' Vacation Exchange

This column in the spring issues of *Church Management* offers an opportunity for pleasant vacations at small cost. If you desire to exchange manse and services with another clergyman, or if you only wish to supply your services, or if you already have vacation plans made and would like someone to supply in your church, this column may assist you in working out satisfactory arrangements at no expense to you.

If you wish to run an item in our June issue, copy must reach us by May 15. Be sure and give your own mail address so that contacts will be made directly. This results in faster service and does not encumber our offices with the correspondence.

Nova Scotia. Cabins by the sea fully furnished. From $18 to $25 per week. Small community of six cabins. Many ministers have vacationed here. **Wm. A. MacLachlan, 733 W. 9th Street, Chester, Pennsylvania.**

Crestview, Florida. Presbyterian. Will supply pulpit in Denver, out west, or in the New England states for use of manse and small honorarium for the month of August. **J. M. McKnight, First Presbyterian Church, Box 596, Crestview, Florida.**

Oakland, California. Methodist. Will exchange pulpits and parsonages for the month of July with minister of any denomination in or near Philadelphia. Will also consider use of parsonage for minister who would like to attend summer session at Pacific School of Religion in Berkeley, in exchange for filling pulpit. **E. W. J. Schmitt, 5549 Snake Road, Oakland 11, California.**

Elmwood, Illinois. Presbyterian U.S.A. Near Peoria and within driving distance of Chicago. Large manse, my own home. Honorarium for preaching each Sunday. Will exchange for spot in Canada or northern U.S. Want to fish. July preferred, but will consider August. **Richard N. Chase, First Presbyterian Church, Elmwood, Illinois.**

Brighton, Ontario. United Church of Canada. Will exchange parsonage and pulpit for July. Prefer Washington, D.C. or New England state. Will supply references. Modern parsonage located 3 miles from Lake Ontario and lovely beach. Scenic and historic area. One morning service only, with remuneration. **P. J. Hommersen, Brighton, Ontario.**

Mohnton, Pennsylvania. Lutheran. Pastor, wife, and 20 year old daughter will exchange parsonages for three Sundays, August 14, 21, and 28, in area of Burlington, Vermont. No supply work at Mohnton. Willing to preach if needed. Mohnton is 4 miles outside Reading. **J. Sathmary, 33 South Church Street, Mohnton, Pennsylvania.**

Newport, Kentucky. First Presbyterian. Will exchange with minister of any denomination in U.S. or Canada. Prefer the month of August. Liberal honorarium and use of modern manse. One service per Sunday. Located only 5 minutes from downtown Cincinnati and near such historical points as Lincoln's birthplace. Also near Mammouth Cave National Park. Have had 12 previous exchanges. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

Reinbeck, Iowa. Congregational. Will supply church of any congenial denomination the last 3 Sundays of July and the first two of August. We have our own house trailer which we could use if pleasant parking space with utility connections is available. **David E. Arnold, Box B, Reinbeck, Iowa.**

Woodbine, Iowa. Disciple of Christ. Will supply pulpit of any congenial denomination for two Sundays during August in the vicinity of Toronto, Canada, for the use of manse or parsonage. Mor-

MAY 1955

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ris L. Bailey, 46 Sixth Street, Woodbine, Iowa.

Johnson City, Tennessee. Presbyterian U.S.A. Will exchange pulpits and manses during August with minister in Canada or some beach area. One service per week, $25 honorarium. Gateway to the Smokies and TVA lakes. Two children. **Howard C. Walton, Jr., 608 East Watagua Avenue, Johnson City, Tennessee.**

Oak Park, Illinois. Methodist. Will exchange with pastor of any congenial denomination in area of New York City, preferably near Long Island beaches. One service each Sunday during August, no other duties. Modern parsonage with four bedrooms. We have two children ages 17 and 11. **P. O. Nystrand, Cuyler Avenue Methodist Church, 169 North Cuyler Avenue, Oak Park, Illinois.**

Higgins Lake, Roscommon, Michigan. Will rent summer cottage for months of June, July, and first part of September. Cottage will sleep 4-8 persons, has gas heat and range, and shower. Excellent swimming facilities. **Willard S. Thomas, First Presbyterian Church, 408 Charles, Turtle Creek, Pennsylvania.**

Winston-Salem, North Carolina. Methodist. Will exchange parsonages and pulpits with minister of any congenial denomination for months of July or August, or part of both. Prefer Canada, New England, or Wisconsin, but will consider others. Two bedroom parsonage with automatic washer and TV. One service only. **A. C. Waggoner, Ardmore Methodist Church, 662 South Hawthorne Road, Winston-Salem, North Carolina.**

Clintonville, Pennsylvania. Methodist. Will supply pulpit of any church in the Finger Lakes region of New York in late July and/or early August. **Milton Thomas, Clintonville, Pennsylvania.**

Windsor, Ontario. United Church of Canada. Will exchange pulpit and parsonage for month of July or August. Will consider any location in any congenial denomination. New parsonage. **Charles L. Lewis, 1966 Tourangeau Road, Windsor, Ontario.**

Portland, Michigan. Congregational. Will supply pulpit of any congenial denomination for month of July in exchange for use of parsonage. Prefer the east, but will consider any location. Family of four. References. **Richard H. Gardner, The First Congregational Church, Portland, Michigan.**

Chemung, New York. Methodist. Will supply pulpit of any congenial denomination August 14 and 21. Prefer Kentucky-Tennessee region but will consider other eastern areas. We travel by trailer and will not need parsonage. **Donald T. Buddle, First Methodist Church. 2 West Main Street, Chemung, New York.**

Geraldton, Ontario. Presbyterian. Will exchange with man of any congenial denomination that is interested in frontier work. Prefer to locate near some city in month of August. Good beach, fishing, and golf facilities here. **W. B. Macodrum, Third Avenue South, Geraldton, Ontario.**

Knoxville, Tennessee. Presbyterian U.S.A. Will exchange or supply with minister of any congenial denomination in the vicinity of Denver for month of July or August. One Sunday service. **P. Kenneth Morse, R.F.D. 12, Knoxville, Tennessee.**

LaGrange, Indiana, Methodist. Will supply or exchange pulpits with minister of congenial denomination during month of August. Prefer New England or Virginia. We are 140 miles east of Chicago, in the recreational center of northern Indiana. **Marion O. King, Methodist Church, LaGrange, Indiana.**

Bagotville, Quebec. United Church of Canada. Chaplain in the RCAF will supply four Sundays in July or August. Prefer beach area in Maine, New York, or nearby states. Exchange not possible. **Chaplain Wm. Archer, RCAF Station, Bagotville, Quebec.**

York, Pennsylvania. Evangelical and Reformed. Modern suburban parsonage, 350 members, modest honorarium, young family of five. Will exchange for 2 or 3 weeks in August with minister in similar situation in New England or north-central states. **John E. Winter, 1495 Old Farm Lane, York, Pennsylvania.**

Tillamook, Oregon. Evangelical and Reformed. Will exchange parsonages and pulpits for the first two Sundays in August. Modern 4-bedroom parsonage 15 minutes drive from Pacific Ocean and near 5 fishing streams. Time during the week is free. **V. F. Deditius, 2204 7th Street, Tillamook, Oregon.**

Marshall, Michigan. Methodist. Will supply pulpit of any congenial denomination in the New England states for the last two Sundays in July, in exchange for use of parsonage. References provided. **Howard A. Lyman, Brooks Memorial Methodist Church, Marshall, Michigan.**

South Houston, Texas. Methodist. Will exchange with pastor living near seminary. Desire to take refresher course

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Madison, North Carolina. Presbyterian. Will exchange pulpit and manse for month of August. $100 honorarium for one service each Sunday. Children 14, 10, and 7. Near Blue Ridge Parkway and many scenic attractions in North Carolina and Virginia. Five years exchange experience. **James E. Ratchford, Box 146, Madison, North Carolina.**

Army Chaplain, returning from Japan in July will supply any church on West Coast for use of parsonage during August. Family of five. Former pastor of Potomac Heights Community Church, Washington, D.C. **Chaplain (Major) Milton B. Crist, Washington Heights Chapel, APO 500, San Francisco, California.**

Port Jefferson, New York. Presbyterian U.S.A. Will exchange pulpit (with honorarium) and manse with minister of any congenial denomination July 17, 24, 31, and August 7. Prefer two weeks in this period, but would take longer if near Erie, Pennsylvania. Manse near Long Island beaches and 60 miles from New York City. **William A. Mitchell, First Presbyterian Church, 107 South Street, Port Jefferson, New York.**

Hinton, West Virginia. Methodist. Will supply or exchange with minister of any congenial denomination for 2 or 4 Sundays in July or August in upper New England or eastern Canada. Located in scenic section of West Virginia, adjacent to the confluence of three rivers, the Greenbrier, Bluestone, and New. Also near famous Bluestone Lake. Excellent boating and fishing. **Fred B. Wyand, First Methodist Church, Third Avenue and Ballengee Street, Hinton, West Virginia.**

Wilmington, Delaware. Methodist. Will supply or exchange for use of parsonage with minister, preferably from the seaboard of Maine. We are 30 miles from Philadelphia and within 2 hours from Atlantic City and Ocean City, New Jersey. **Roy Lawson Tawes, 301 West 20th Street, Wilmington 2, Delaware.**

Moundridge, Kansas. Evangelical United Brethren. Will supply pulpit for honorarium for 3 or 4 Sundays in June, July, or August. Prefer Chicago or New York area, but will consider any scenic or interesting location. Recommendations available. **L. H. Sander, Evangelical United Brethren Church, Moundridge, Kansas.**

Pewee Valley, Kentucky. Presbyterian U.S.A. Will exchange first 4 Sundays in August. Prefer Richmond, Newport News, or Hampton area of Virginia. Early summer service. **Douglas T. Ibach, 304 Maple Avenue, Pewee Valley, Kentucky.**

New Columbia, Pennsylvania. Evangelical United Brethren. Will exchange parsonage and pulpit for the month of August. Prefer Long Island. We have four children, ages 11, 6, 4, 2. Good fishing and swimming nearby. **Earl H. Kauffman, Box 85, New Columbia, Pennsylvania.**

Milbank, South Dakota. Methodist. Will supply pulpit in central or western Colorado, or eastern Utah, August 14, 21, and 28 for use of parsonage. **Harold W. Wagar, 224 Fifth Avenue East, Millbank, South Dakota.**

Killbuck, Ohio. Methodist. Will exchange pulpit and parsonage in July or August for 2 or 3 Sundays. Will consider deep south, far west, or Canada. One service each Sunday. Located about 100 miles from Cleveland, Columbus, West Virginia, and Pennsylvania. **Richard E. Hawkins, Killbuck, Ohio.**

Portland, Oregon. Presbyterian. Will exchange excellent manse 2 weeks in August for similar manse in Los Angeles or San Francisco area, or 1 week in Salt Lake City. Supply pulpit if desired. Pulpit here supplied by staff. References exchanged. Cool summer climate, 1 hour to mountains, 75 miles to Pacific beaches. **William C. Shane, 3221 N. E. 30th Avenue, Portland 12, Oregon.**

Charlotte, North Carolina. Presbyterian. Will supply pulpit of church on Long Island, New York, New England coast, or New York City for month of August in return for use of manse and small remuneration. **Richard V. Colen, Amity Presbyterian Church, 3900 Hickory Grove Road, Charlotte 5, North Carolina.**

Marshallville, Ohio. Evangelical United Brethren. Will exchange pulpit and parsonage or will supply for the month of August with minister from any congenial denomination on the west coast. We are in a rural parish, 50 miles from Cleveland, near Akron and Canton. We have 3 children. **P. E. Wright, P.O. Box 2, Marshallville, Ohio.**

(Turn to page 68)

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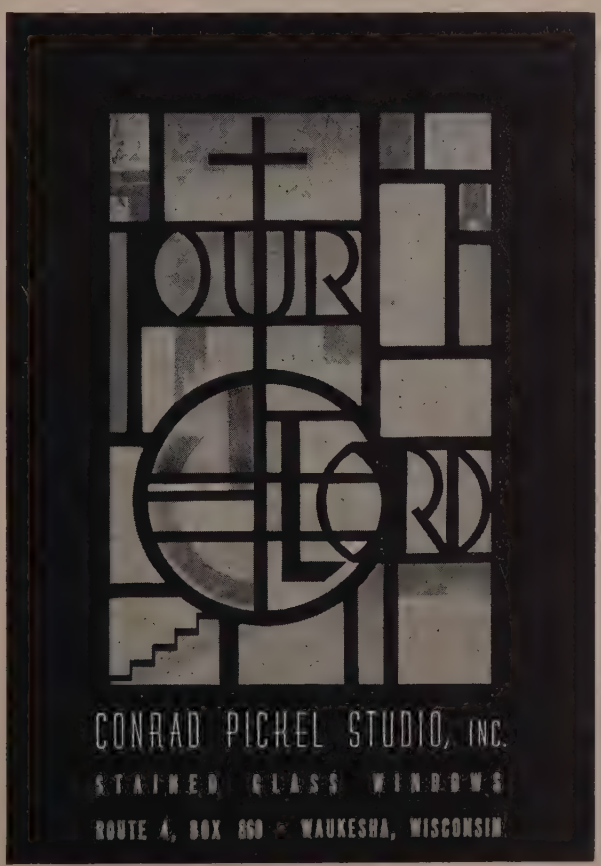

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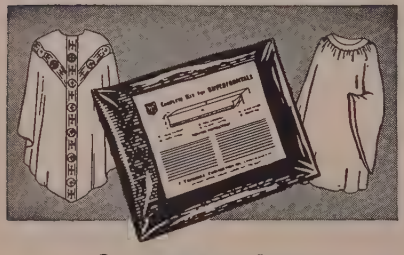

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New Products for Churches

(*From page 50*)

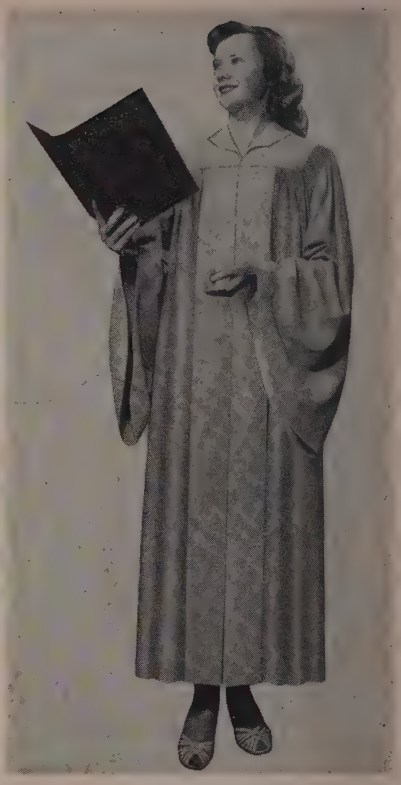
PORTABLE ELECTRONIC PIANO

A 72-pound 64-note electronic piano is announced by the Rudolph Wurlitzer Company. Measuring only 21¼" x 39½" x 7¾" this piano can be easily carried from room to room or moved in a car. Remove the cover and plug it into any 110 volt A.C. outlet and it is ready to play.

Auxiliary equipment, including a table (shown above) and matching bench, earphones for listening without disturbing others, and a sustaining pedal, are available at extra cost. Code No. **5558**.

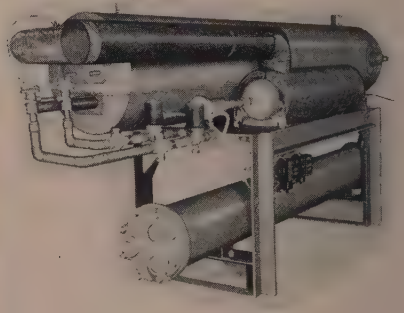
TAPE RECORDER

The Federal Manufacturing and Engineering Corporation announces a new model 37-C two-speed, dual track tape recorder. New engineering improvements such as a two belt system replacing the single belt drive which reduces wear and eliminates the possibility of squeal; circuit modifications which give the machine greater fidelity of tone; redesigned control knobs to facilitate ease of operation have been added to assure a dependable and trouble-free instrument. No. **5559**.



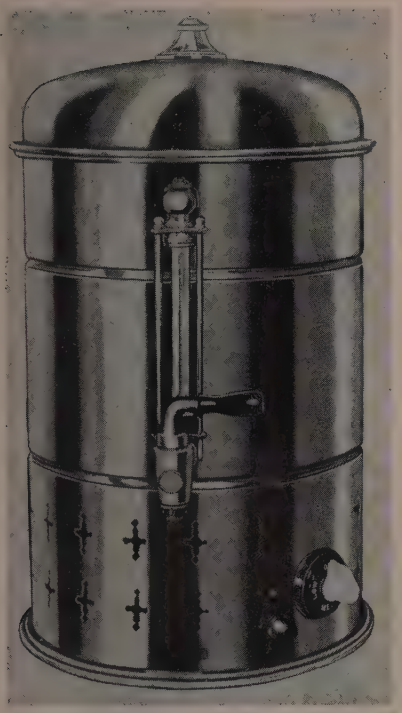
CHOIR ROBES

New fabrics for choir robes available in four weaves and over thirty-five colors and shades are announced by Collegiate Cap and Gown Company. The permanent color is added before the thread is spun. The material is lightweight and wearable in all seasons. The material is also moth-proof and mildew-proof. No. **55510**.



YEAR-AROUND AIR CONDITIONING

The functions of heating in winter and cooling in summer performed by Acme Flow-Temp Heat Pumps are fully described in a new catalogue. The Heat Pump uses water—from well, river, lake, or stream—as a source of clean, flameless heat. Change-over from heating in winter to cooling in summer is accomplished by simply turning a valve. The manufacturer claims successful church installations from Michigan to Florida climate ranges. No. **55511**.



TWO GALLON PERCOLATOR

A new percolator which will make up to two gallons of coffee is announced by Cecilware-Commodore Products Corporation. This percolator, model 498, is a complete unit in itself and requires no extra facilities for heating water. It operates from an ordinary 110 volt outlet and requires no special installation. The body and cover are made of stainless steel, and the smooth surfaces make cleaning easy. Code No. 55512.

APOSTLES IN MINIATURE

The dream of teachers of church youth has now been realized by the production of a set of miniature, ivory colored plastic statuettes of the apostles plus Saint Paul, Judas, and Jesus Christ. These are being made by Louis Marx & Company, producers of the now famous figures of the presidents. These little figures, each about three inches high, have been patterned on the traditional concepts of the characters. On the base in front you find the name of the individual, at the back of the base is a brief explanation, and on the bottom has been impressed the symbol of that individual. Code No. 55513.

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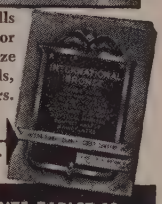

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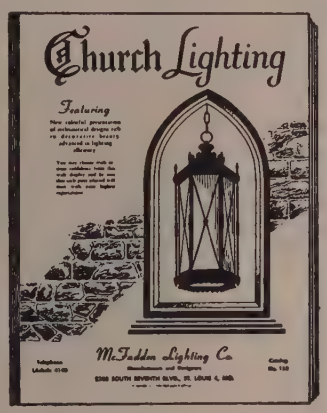

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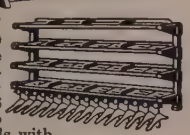

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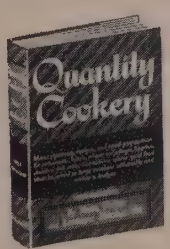

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NEW BOOKS

Biography

EIGHTY ADVENTUROUS YEARS **Sherwood Eddy. Harper & Brothers. 255 pages. $3.00.**

THE WORLD OF ALBERT SCHWEITZER. **A book of photographs by Erica Anderson. Text by Eugene Exman. Harper & Brothers. $5.00.**

Here are the stories of two great men —yet how different the lives.

Sherwood Eddy, son of a new, bustling America; trained in the freedom of the West. Albert Schweitzer, son of a German clergyman who, from his earliest years, felt the chains of class distinction. Eddy's youth was vibrant and hopeful. Young Albert Schweitzer wept, when, as a mere child, he saw the man-made gradation of flesh and blood.

Eddy's entry into Christian action came through the best American universities and the Student Volunteer Movement. He was associated with the mighty men of that period, John R. Mott, Robert Speer, and others. His immediate companions in the mission work were Horace Pitkin, who gave his life in the Boxer uprising in China, and Henry Luce, now the rich and famous American publisher.

Albert Schweitzer found his entrance through music and theology. He became a master of the organ, and today is recognized as one of the world's best authorities on Bach. His theological authority was soon recognized.

Eddy's life has been adventurous and scintillating. Missionary to India, representative of Western Christianity to the awakening East, leader of numerous pilgrimages to Europe, confidant of the great, adventurer into psychic research, author of dozens of books.

Schweitzer could not find happiness in the organ and ministry. To him this was a suffering world and he had to associate himself with those who suffer. To do this he became a physician and a surgeon, and left his native land for equatorial Africa. There in the woods of Lambarene of French Africa he has worked his miracles of healing and human understanding.

Both enter the last years of life as strong men of the age. Eddy's optimism is prevalent through his autobiography. Schweitzer, in his age, consistently holds to his philosophy of humble greatness in daily toil. The book about Schweitzer is a magnificent production with astounding pictures of the doctor and his hospital. In these we find the natives who have sought his help. The text is written by Eugene Exman, head of the religious book department of Harper & Brothers, the publishers of the book. Gene, a devotee of Schweitzer, has visited the hospital in the woods and traveled with him in his last visit to the United States. His words are those of one who understands the greatness of the man.

The philosophy of Schweitzer may be summed up in his own words, as used in this book: "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic but my willing and hoping are optimistic."

Eddy, too, has been true to his life philosophy which is definitely optimistic. He reaches his four score years with the conviction that most suffering and sin can be eradicated by human beings, and that such suffering as God sends us can be resolved into three classes: disciplinary, remedial, and redemptive.

This reviewer is conscious that a great era is ending. Some of the great men of the age have passed on. Here are the stories of two great Christians who will soon enter the realms of the immortal. Thank God that the world has had them.

W.H.L.

Bible

DO YOU UNDERSTAND THE BIBLE? **J. Carter Swaim. Westminster Press. 173 pages. $2.50.**

It is difficult to classify this book, but also difficult to lay it down. It is probable that the second half of this sentence is of greater significance.

Dr. Swaim could be classified as a "middle-of-the-road conservative" in his theological views and will therefore fail to completely satisfy those on either flank, without wholly alienating them. His conversational style and frequent illustrations make his book easy to read.

The first half of the book deals with the differences that exist between the world-view of our modern age and that of the Bible. The final chapters seek to illustrate this difference in terms of certain specific doctrines, for example, God's love, the Atonement, predestination, etc.

A particularly useful book for church school teachers and others who have found some difficulty in orienting themselves to "the strange world of the Bible" (as Barth once called it).

J.S.

ARE THE NEW TESTAMENT DOCUMENTS RELIABLE? **F. F. Bruce. William B. Eerdmans Co. 122 pages. $2.00.**

The author prefaces this book modestly by saying that "it contains nothing that is not a matter of elementary knowledge to those who have studied theology." This is a bit of British understatement! While it is so well written that it can be understood and enjoyed by any intelligent reader, it is nonethe-less such an able summary of conservative scholarship in this field that even well-informed pastors will find themselves turning to its pages for both reaffirmation and discovery.

Discussed here are such matters as the date of the N.T. documents, the historical value that can be given to the Gospels (with a splendid treatment of the fourth gospel) and Acts. A brief survey is given of archeological evidence bearing on the historicity of the N.T. Attention is also given to contemporary writings by both Jews and gentiles, including especially the disputed references to Jesus Christ in Josephus.

The author is editor of the *Evangelical Quarterly* and teaches Biblical History and Literature at Sheffield, England. This book was first written in 1943 but certainly deserves reprinting ten years later.

J.S.

Theology

FOOLISHNESS TO THE GREEKS **T. R. Milford. The Seabury Press. 112 pages. $2.50.**

The author of this volume is the chancellor of Lincoln Cathedral in Eng-

land. He has lectured widely in England and in the United States. Much of the material in this book was used by the author in a course given recently at the University of Toronto. His subjects are timely and important.

The book covers many themes of the Christian faith. Dr. Milford expounds what he calls "Christian realism." It is an attempt to interpret life and the world from a position inside the historical body whose center is Christ. Cannon Milford first offers his own interpretation of the phrase "Christ crucified." This chapter which was originally a sermon preached at the University of Toronto centers about the relationship of faith to reason. The second chapter analyses the place of creation in our religious faith. The third chapter deals with problems of Christology while the fourth one considers how God deals with evil. In both of them we find the clear and definite statements of conviction which the author gives without any reservations. Chapter five discusses the weaknesses and the glory of the church. The author believes that "traditional words and forms of worship cannot be arbitrarily replaced by new ones." However, he admits the necessity of change and uses as an illustration some of the transformation which has gone on in England during the past quarter of a century. The last two chapters entitled "In Spirit and in Truth" and "Verification and Initiation" form an epilogue examining the meaning of "being in Christ" here and now.

This is a book for the layman as well as the clergy. Although most of the material was given to young people who had sincere doubts about the Christian faith, it will also appeal to those older who have similar questions to be answered. The reviewer enjoyed the well-chosen words and intelligent wit which the author so ably uses.

W.L.L.

Ethics

THE AGE OF CONFORMITY **Alan Valentine. Henry Regnery Company. 179 pages. $3.00.**

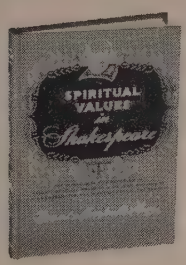
The central issue of this book is clear: the dangers threatening our democracy and an estimate of what it might become. It is a book bound to stir controversy. We are used to laudatory books about our society, but here is a man with wide experience who sees the perils to our society and thinks it not unpatriotic to write of them. Alan Valentine was a Rhodes scholar, was for fifteen years president of the University of Rochester, later served as administrator for the Economic Stabilization Agency, and is an author of note.

NEW BOOKS--

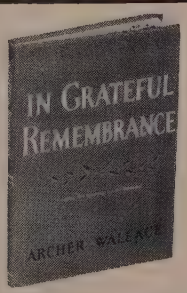
To help the minister "keep up" with his many fields of interest

SPIRITUAL VALUES IN SHAKESPEARE

by **ERNEST MARSHALL HOWSE.** In this forceful example of the use of great art in presenting great truths of the spiritual life, Dr. Howse explores eight of Shakespeare's masterpieces. Vividly he shows how the great poet and dramatist portrayed man's relation to God and his moral order. In the tragedies of *Hamlet, Othello, Macbeth, King Lear, Richard III,* and *Julius Caesar,* he points out the eternal conflict between good and evil. In *The Merchant of Venice* and *The Tempest,* he shows the enrichment of human sympathy and stimulation to moral nature. **$2.50**

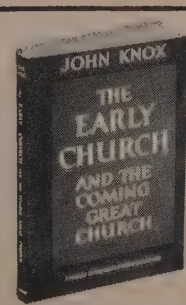


AT ALL BOOKSTORES



IN GRATEFUL REMEMBRANCE

by **ARCHER WALLACE.** An invaluable aid to all who seek to comfort the bereaved, this unusual book contains 50 brief readings of prose illustrations and well-loved poetry. Each selection is carefully chosen for its faith that Christ delivers from the bondage of death—that the Christian is promised a richer, fuller life beyond the valley of the shadow. A *must* book for the minister who must prepare funeral messages. A thoughtful gift for the bereaved. **$2**



THE EARLY CHURCH
and the Coming Great Church

by **JOHN KNOX.** Here is new thinking on one of the church's most urgent problems—unity. John Knox, one of our foremost New Testament scholars, has spent many years in the study of the problems of church unity. At the World Council meeting in Evanston his ideas crystalized into the points set forth here. He shows why he has concluded that creed, canon, and episcopal leadership—developed in the second century—are as important to unity as the spirit of the first century. **$2.50**

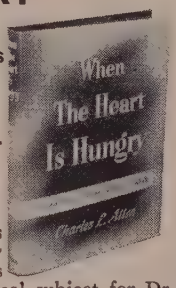
ABINGDON PRESS

Publishers of THE INTERPRETER'S BIBLE

WHEN THE HEART IS HUNGRY

Christ's Parables for Today

by CHARLES L. ALLEN



"Earthly stories with heavenly meanings," Christ's parables are an ideal subject for Dr. Allen's down-to-earth style. The author underscores the contemporary applications of twenty-two of the parables, providing substantial spiritual nourishment for the hungry hearts of today's confused and suffering humanity. $2.00

GOD'S WAY

Messages for Our Time

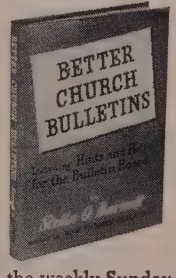
by HARRISON RAY ANDERSON

One of the Nation's most effective pulpit voices presents twenty-two sermons dealing not with abstractions, but with pressing current-day problems. Throughout this book runs the golden cord of a great faith in the Bible as God's Word, in Christ as our Saviour, and in His Church as His medium on earth. $2.50

BETTER CHURCH BULLETINS

Including Hints and Helps for the Bulletin Board

by STELLA O. BARNETT



Here is a handbook of materials for use in preparing the weekly Sunday bulletin. Included are varied examples of orders of worship, timely anecdotes, "inspirettes," thoughts for the day, etc. Special days such as Christmas, New Year's, Easter and Thanksgiving are given special consideration.

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Fleming H. Revell Company, Publishers

Dr. Valentine believes that we have turned aside from the spiritual values inherent in our founding documents and now worship at the altars of materialism, popular sovereignty, and mediocrity. Having lost the spiritual cohesion that held society together, the leaders of the free world have little to offer except force against force and immediate palliations for immediate crises.

The election of Andrew Jackson to the presidency turned the nation's course from a republic toward total democracy. The result of this has been the giving of power to all sorts of people in all sorts of places, the use of the spoils system to hold power, leading to mediocrity and an increasingly centralized government. Dr. Valentine thinks there is little evidence that the average citizen understands the gravity of the situation.

His twelfth chapter The Classroom of Democracy is superb. He pays high tribute to what the schools have accomplished, but sees an alarming trend toward specialization in vocational skills at the expense of education for value judgments. An educated man has become any man with a degree. Modern education is merely informing rather than elevating popular society and is diluting humane culture. He calls attention to the grim fact that most of the big gifts to universities and colleges in recent decades have gone for medical care, scientific research, business education, gymnasia, student centers, and dormitories. Little money from any source has gone for history, philosophy, religion, and the fine arts. He sees the same thing happening in the schools of liberal arts. While the professors deplore the mediocrity of vocational specialization they live in glass houses.

Dr. Valentine points out that democracy cannot rest its case on man as a "biological sport, an economic unit, a psychological complex or a cell in the social organism." The main concern of democracy must be with the individual who has on him the seal of divinity. "The test of a good society are its riches in human personalities and the chances it gives them for self-development." (page 173)

There is much wisdom and insight tucked into this book, and whether or not you accept the author's conclusions is not important. It is important that all of us concern ourselves with the problems which Dr. Valentine so cogently sets forth.

C.F.J.

GUIDE TO CHRISTIAN LIVING **Otto W. Heick. Muhlenberg Press. 229 pages. $3.00.**

This book by the professor of ethics at Waterloo College and Seminary in Canada, is not intended to be a technical treatise, but just what its name suggests: a useful guide to people who are looking for a Christian answer to the question of what is right. This goal is admirably achieved, even though the restricted space may, at times, make the author's conclusions on specific matters seem abrupt and dogmatic. Actually Dr. Heick's position is that of a well-informed, widely-read, conservative. Certainly he is no reactionary, for what concerns him is not the age but the truth of a proposal. The survey views contemporary issues in such areas as sex conduct, politics, economics, race relations, cultural life, and the like. Even such questions as fraternal orders and service clubs, and a Christian's relation to them are discussed.

Valuable as all this is, however, the greatest merit of this book lies in the effective way in which ethical counsel is imbedded in Christian truth. These early chapters are truly fundamental, and the reader should not miss the importance of the foundation for the structure that is to be built upon it. Too many of our contemporary treatments of ethics —in the pulpit as well as in books—resemble the fabled architect who began the erection of a building at the second floor! Dr. Heick does not commit this error and thereby makes a valuable contribution.

J.S.

Church History

THE PURE IN HEART **W. E. Sangster. Abingdon Press. 254 pages. $4.50.**

Here is an illuminating book, dealing with the concept of holiness, and the idea of sainthood, written by one who has delved deeply into the subject. The author takes us on a tour of exploration from the days of twilight of the world's history, as this history is portrayed for us in the pages of the Old Testament, through the New Testament and the early church, down to the 19th century, and even through some of the 20th century. Dr. Sangster gives us, in a fair and objective way, the recognition and interpretation of holiness as it flowers in sainthood, in the Roman Catholic, the Eastern, and the Protestant Churches.

This is the kind of a book that a very practical mystic, living and ministering, as he does, in the midst of London's busy roar, could write. He leaves us with a rare, wholesome, and challenging conception of what he believes sainthood is like and should be. And in the light of this conception, all who read what the author has to say cannot help but feel a gnawing spiritual discontent and hunger which prods him to go on climb-

ing and striving in order that he too may attain to something better. All who would envision the highest and the best, and are out for a richer enhancement of their spiritual selves should read this book. It fascinates as it challenges.

Dr. Sangster is minister of Westminster Central Hall, which is situated under the shadows of the British Houses of Parliament, and within the shelter of Westminster Abbey. It was in 1950, that this great heart, and preacher-scholar was honored in being elected president of the Methodist Conference in England. To quote from the concluding chapter of this book, words which are unforgettable.

"It was no part of our purpose in seeking to understand how the saints 'arrived,' to suggest that any mortals, however august, could come to the apex of holiness and find nothing beyond. Range rises on range. Those further ranges, doubtless become visible to those who have scaled all that is possible on this terrestrial plane. But for us ordinary mortals, the saints themselves seem almost to pass beyond our ken.

"Yet the way is open for all. Holiness is not a monopoly of the cloisters, or of one branch of Christendom. The energies of the Holy Spirit are available to everyone who will seek him.

"Far above us we see saints moving on snowy whiteness . . . and we follow after. Any man may climb."

A.S.N.

Fiction for Churchmen

reviewed by James R. Uhlinger

JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

SINCERELY, WILLIS WAYDE **John P. Marquand. Little, Brown & Co. $3.95.**

Top fiction of the spring is Marquand's latest book about New England businessman Willis Wayde who worships at the altar of the popular god called success. What Sinclair Lewis did for a man named Babbitt, John P. Marquand comes close to doing for Wayde.

THE SACRAMENTAL TABLE

Edited by GEORGE JOHNSTONE JEFFREY

A book of Communion sermons and prayers by Scots preachers. "This is the best book I have ever read of sermons intended to prepare Christians for Communion." —HAROLD E. FEY

"Any pastor seeking inspiration for a Communion meditation is sure to find it here."—GERALD KENNEDY $2.50

THE CHURCH SERVES THE CHANGING CITY

By ROSS W. SANDERSON

Foreword by William Villaume

Meets the challenge of the great inter-city areas that continue to grow in spite of the exodus to suburban area. "Gives the kind of material and history necessary for the church to continue to serve the American people."—EUGENE CARSON BLAKE, *President, National Council of Churches of Christ in the U.S.A.* $3.50

GOD'S GOOD NEWS

By GERALD KENNEDY

The Lyman Beecher Lectures for 1954. "With this volume the scope of the Yale lectures has been broadened, deepened and immeasurably strengthened."—*Pulpit Book Club Bulletin.* $2.50

FIRE ON A DRUMHEAD

By CARL S. WEIST

A year of story-sermons for girls and boys, designed to aid those who direct the minds and hearts of young people toward the high ideals of Christian living. $2.00

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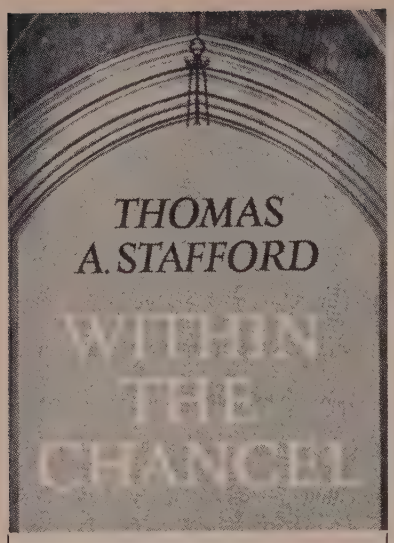


How to enhance the beauty and dignity of *your* church by choosing and using chancel equipment with understanding and taste!

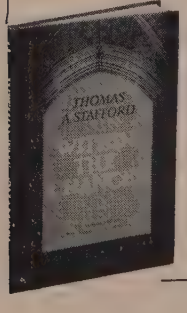
In response to growing interest in the form and setting of the worship service, the author of *Christian Symbolism in the Evangelical Churches* has provided practical answers to questions about chancel form and procedure that perplex both ministers and laymen. Dr. Stafford deals with the important physical aspects of church chancels—considering them in the light of developments in Christian architecture, symbolism, faith, and order.

THE CHAPTERS: Beauty in God's House, Worship and Architecture, Symbolic Lights, Monograms and Symbols, Stained Glass, Flags, Flowers, Vestments, Seasons and Colors, The Altar, The Chancel, Altar Guild.

For ministers—help in planning a new or redecorated chancel; in using their chancel with dignity and beauty.

For church school officials and teachers—help in planning a worship center, in teaching the meanings of articles in the church chancel.

For altar guild members—reliable information about the care of the chancel. **$2.00**



AT ALL BOOKSTORES

ABINGDON PRESS

Ministers should read this book. Willis Wayde is strictly "middle-middle" and aspiring to be "upper-upper" in the social stratification first advanced in *Point of No Return.* This fellow sometimes goes to church—on Easter. He is far out on the edge of the church, but he influences and conditions much of the thinking of unthinking laymen in the church. Occasionally he is quoted in finance committee meetings.

Willis Wayde is the clever young man with capacities that never quite come off because he has pitched his life too low. After accumulating material success in the machine belt industry, he turns out to be hollow inside, incapable of fathoming his own self-corruption.

The writing is deft, crystalline, and typically Marquandesque.

THIS IS THE LIFE **Helen Chappell White. Doubleday & Co., Inc. $3.50.**

The Fisher family came to life on TV in the popular program, *This is the Life.* This is the average American family living in the midwestern town of Middleburg (pop. 18,000). For once in a hundred novels the Fisher's have a church and they talk about God and the Bible and faith when they are in their home.

The series of short episodes in true-to-life family experiences is sincerely and graphically presented. Pastor Martin walks in and out of the home like a person rather than a caricature.

The author is the wife of the president of Emory University in Atlanta.

"Good in spite of many human errors and the need to seek forgiveness often . . . was their love and their faith, his and Mary's—their love for each other and for God, their faith in Him and in His Son, Jesus Christ." Church people will appreciate and read this book.

SUZANNE **Jonreed Lauritzen. Hanover House. $3.75.**

Suzanne, a French-Indian maid, the Indians with whom she was raised, the white hunter, and the Oregon Trail make up the ingredients of another tale of adventure. There is action, color, and the usual pioneer exploits told in terse prose at an average level. For relaxing at night it is good.

I MARRIED THE KLONDIKE **Laura Beatrice Berton. Little, Brown & Co. $4.50.**

Adventure story of the season is the account of a young Toronto girl who went to Dawson City in 1907 to teach school. She stayed to marry the beauty of the high north which captivated her, and, incidentally, she also was wedded to curious Frank Berton.

The diversity of life and of people who went to the Klondike is impressive. Once when an elaborate party was on in town, Anglican Bishop Isaac O. Stringer was lost nearby in a blizzard and cut his boots up to eat and stay alive. Frequent notes on church life and leaders make the narrative rewarding.

THE MOUSE THAT ROARED **Leonard Wibberley. Little, Brown & Co. $3.50.**

Spoofing is a fine art too little used in this atomic-serious age.

Have you heard that in 1956 the Duchy of Grand Fenwick (size 5x3 miles, 6,000 population, 3 valleys, a river, a mountain, a castle, and a beautiful young Duchess Gloriana XII) invaded New York City and made off with the secret quadium bomb? (One bomb = 2 million square miles burned up!)

The Fenwickians were peace-loving, model world citizens specializing in an exceptional white wine. But when they tasted the economic-poisoned facsimile from California, U. S. A., called "Grand Enwick" they took up their longbows to take over the world.

Sometimes the spoof is barbed: "There are few more profitable undertakings for a country in need of money than to declare war on the United States and be defeated. Hardly an acre of land is forfeited in such wars."

Again, "Nowadays we suffer from the mistake of being half-civilized. We turn barbarian during war as a matter of patriotism, and civilized when the war is over as a matter of humanitarianism. We first kill off as many of the enemy as we can by as efficient a method as we can devise, and then we save as many of them as we are able with all the energy and wealth at our disposal. War, in fact, has become an atrocious waste of time."

Well, you will want to take it on from there!

HAPPINESS THROUGH CREATIVE LIVING **Preston Bradley. Hanover House. $2.95.**

The popular Chicago preacher, lecturer, and book-reviewer offers his typically vibrant ideas on techniques, obstacles, and action in creative living. Many who have heard him on platform, pulpit, and radio and seen him on television will welcome the record of his liberal faith in life, in God, and in people.

HIS PATH IS IN THE WATERS **Creston Ketchum. Prentice-Hall, Inc. $2.95.**

Cress Ketchum relates his own life story from convoy duty in the war to

missionary service in the Caroline and Marshall Islands of the Pacific, sailing his own ship, Morning Star VI.

Being a Christian on the high seas, Cress found, was not easy. Yet the rugged life was matched by a more rugged faith. What he lacks as a writer is balanced by his depth of conviction.

FAITH MADE THEM CHAMPIONS **edited by Norman Vincent Peale. Prentice-Hall, Inc. $3.95.**

From *Guideposts* these 65 personal testimonies of people ranging all the way from Babe Ruth to Perry Como are taken as examples of those who have achieved their goals through faith. Think what you will about it, there was something powerful released within life that overcame handicaps and inferiority, and enabled people to climb. In sports, and in life, records are broken by a power from within, the book seems to say.

HOW TO LIVE 365 DAYS A YEAR **John A. Schindler. Prentice-Hall, Inc. $3.95.**

Among the "how to" books this is one of the best, in my opinion. A doctor from the Monroe (Wisconsin) Clinic examines the habits and stresses of everyday life and what they do to the body. His theme is, "Good emotions are your best medicine." More than one minister may well read chapter 12, "What to do when your work is giving you the jitters."

MODERN AMERICAN HUMOR **edited by Bennett Cerf. Hanover House. $3.95.**

In 700 pages humorist Bennett Cerf covers the nation sectionally with excerpts from 100 and more authors, and then turns to parodies, verses, the stage, adolescence, and ends up off-shore "Beyond the Twelve-Mile Limit." A good laugh helps even a minister.

A TREASURY OF SHERLOCK HOLMES **Sir A. Conan Doyle. Hanover House. $2.95.**

As a boy I read Sherlock Holmes again and again. Relaxation reading to date offers nothing better. These 29½ minute radio and TV hair-raisers are anemic compared to my friend Sherlock. Here is the best of A. Conan Doyle's Holmes in 700 pages.

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Electronics in the Church

(*From page 13*)

The chapel is open and unattended throughout the day, except for a fifteen-minute devotional period conducted for the church staff at 9:00 A.M. No numerical record is even attempted. Doubtless some people slip in and out again with no one paying any attention.

Quite probably a careful study would reveal no large numbers making use of this facility. However, a number of situations where counseling assistance has been given appear to have resulted from this opportunity for private chapel meditation.

St. Paul's church is located on North Erie Street, opposite the Lucas County courthouse. It is actually part of the civic center, so-called, which includes numerous other municipal, county and federal buildings. The church is within two blocks of the largest department store in the city. The street past its door is one of the most heavily traveled in the city. Since February 1953, the head pastor has been Dr. C. Umhau Wolf. He has two ordained assistants. There are seven other staff members employed, some only half time, and a large program of volunteer assistance by members. Adult membership is above 3,000.

Another unusual attempt to reach the casually interested passerby is the "overflow church" conducted regularly in a large social room directly below the sanctuary. With a new and completely modern public address system, and closed-circuit television installation, it is possible for folks to participate indirectly in the actual "live worship" upstairs. Visual and audio reception is good and additional atmosphere is created by an octet of choir voices, seated beside lighted candelabra at the front of the room.

Initial reason for the TV installation was the need due to overflow crowds. However, it has been discovered that some individuals prefer the overflow room atmosphere even when there is seating space in the sanctuary proper. Perhaps it serves as an emotional stepping stone, for

Sermons preached in Saint Paul's Church are taken down on a wire recorder and transcribed. They are mailed regularly to the sick and shut-ins, to persons serving in the armed forces, and to many others who request them.

Famous paintings and many other types of classical art are used frequently in worship services at Saint Paul's Church. A disappearing screen which can be lowered over the center of the chancel makes projection of all types of slides and films easy.

nervous or timid persons, for whom direct participation in a liturgical worship service seems too drastic a step. Also, it has been noted that convalescents, recovering from surgery or other hospital experiences, find that worshipping in the overflow room is less strenuous.

The large, old-fashioned church bell calls worshipers with regularity, and prelude music is sounded from the tall spire. Wayside pulpits (bulletin boards) announce schedules and other information to the throngs that pass. A sizable advertising budget provides weekly advertising space in the large daily newspaper.

With Trinity Episcopal Church, having an equally central location, Toledo has the unusual situation of having two of its largest and most influential Protestant churches in the central downtown area.

For the past two years, St. Paul's congregation has engaged in a still more ambitious undertaking to share its worship moments with those who pass but do not enter its sanctuary. A production called The Living Nativity has been produced outdoors in a naturalistic setting in Courthouse Park. A stable scene was erected, and in adjacent areas shelters were erected for shepherds and wise men. Young adults of the congregation, fully costumed, enacted in pantomime the familiar Biblical sequence of Luke 2 and Matthew 2, these readings being amplified from a tape recording. Christmas carols were interspersed, recorded by the church choirs.

Four showings of the pageant were given each evening for six successive evenings at the height of the holiday season. Audiences ranged from a mere handful to several hundred for the twenty-four performances, some of which were in severe and disagreeable winter weather.

The pre-Christmas season was marked by a series of seven Advent services under the general theme "Christmas in Many Lands," featuring art, culture, traditions and distinctive delicacies in foods.

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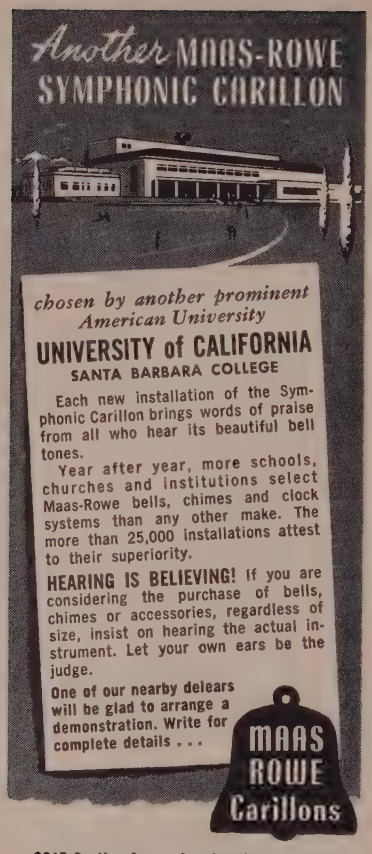
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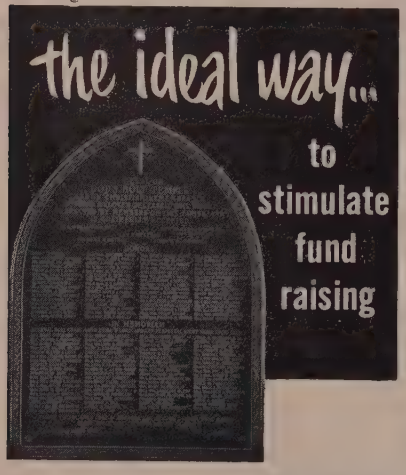

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35mm Camera as a Means of Grace

(*From page 22*)

Some classes and youth groups have made Christmas in its spiritual meaning live for themselves and their churches by taking a month early in the fall to prepare a set of slides of the Christmas story. People are willing to work hard as models and others on research, costuming and staging if they know the slides made will be used in their church and Sunday school during the coming Christmas season, and then placed in the church slide library for future use.

Some churches have used homemade slides to great advantage in promoting their annual financial canvass or some special building project. If plans are made far enough in advance, slide pictures can be taken of all of the main activities of the church. The need for building projects can be dramatically shown by well-made slides of over-crowded conditions contrasted with the better conditions desired. You can have someone draw whatever graphs or other illustrative charts you wish to use. For around twenty-five cents you can have these made into slides, or if you have a camera with an extension bellows, you can make them yourself. However, unless you intend to make many of them over a long period of time, it would be more economical to have your slides of drawings made by a commercial house. If you plan a building project, have your architect make for you a line drawing of the plans and have a slide made. Then you can have your whole plan on the screen in large size for several hundreds of people to see at one time.

As you learn to use your camera for church work you will find it very interesting to build a slide history of your church. You will want to take and file a slide picture of every important event. When an anniversary comes and your church presents a pageant of its past history, if you are on hand with your slide camera you can make your slide history complete from the very beginning.

A very interesting and useful project for you and your 35mm camera which you can work on alone or use as a project for your class is to take pictures illustrating one of the Psalms or some other scriptural passage, hymn or poem. You plan a picture to illustrate each idea expressed. If you live near where sheep are kept by farmers, you might try the twenty-third Psalm. It would be very interesting to illustrate the twenty-fourth Psalm with shots of your own church and its services. If you use imagination and do a good job of photography and show the slides as part of a worship service in your church, you will get a response you will never forget. This sort of illustrating of psalms or hymns will take originality and much planning as well as skillful photography, but if you like the hobby and have some artistic talent, it will be a thrilling experience. It will almost never end. There will always be some slide in the set that you will want to try again with the hope of doing a better job.

So get out that 35mm camera or Bantam and set it to work for your church, your class, and your own spiritual life.

Helps for Grand Jurors

(*From page 16*)

Pharisees did that. But Jesus did not heap fulsome praise upon them. He said, "These things ought ye to have done and not to have left the other undone."

Our American government has a wonderful lot of devices to protect the safety of the individual. But those devices require manpower. The ways of the courts sometimes appear cumbersome and fraught with undue delay. For instance, a man has committed a murder. The murder was witnessed by responsible citizens. There was no question about the murderer's guilt, but he could not even be tried by a petty or trial jury until the case had been examined by a grand or investigating jury. Thus, does America protect its citizens from hasty and unfair accusation or conviction.

If the grand jury indicts, the man must then be tried by the petty or trial jury and he must be defended. If he does not have a lawyer, the court appoints one, and the defense lawyer has the right to challenge and

take off the jury panel more jurors than the prosecution can remove.

We may be thankful we live in America where our rights are so carefully guarded by the law. But good laws are not enough. We need to see to it that we have good citizens to elect good officials and support them. We need to find out what it is all about. That is why the Committee on Institutions of the Louisville Area Council of Churches divided the tasks among the churches. Not every church could learn about, much less serve, every institution. So one group of churches in one neighborhood was asked to study one institution. Another group of churches was asked to study another institution. Thus, over a dozen committees each with four or five men from each of five or six churches are studying various phases of the work of the different institutions.

In all, about 375 men are members of our committees. One hundred and twenty-four have accepted specific assignments as a personal project.

Helps for Grand Jurors in Kentucky is not the only interest of the Criminal Court Committee. Its chairman, Judge Ralph Logan, has visited other communities in the interest of better probation. Its members have taken men on probation for counseling. Probation seems to be a modern method of "release to the captives." Do you remember who read something about that from one of the prophets?

Why do institutions accept our committees and go to great trouble to obtain their assistance? Maybe it is because of the rule "We will make no unfavorable public criticism of any institution we study and seek to serve," and maybe, too, it is because in fifteen years of work there is not a known case of the confidence involved in such work being violated.

Every Christian should have a significant task in the kingdom. The *Helps for Grand Jurors in Kentucky* did not seem so big a thing when it was started. It just looked like a big chore for a good lawyer or lawyers willing to serve our community. But seeing the great value it has proven to have, others realize that here is a job we can do, too.

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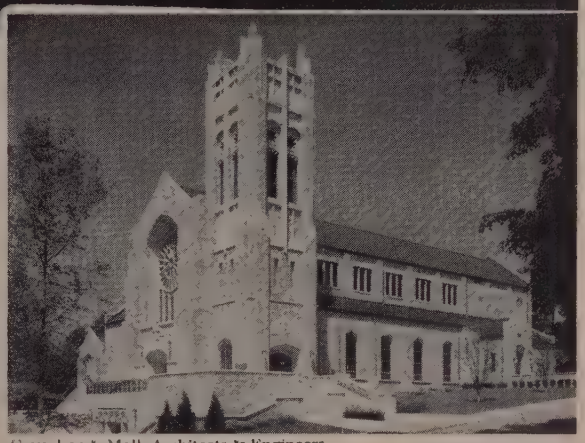

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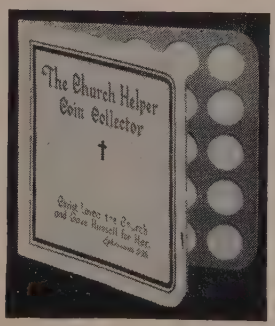

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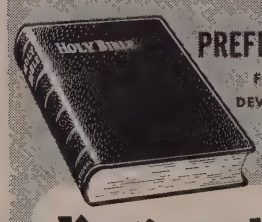

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Minister's Vacation Exchange

(*From page 54*)

Kent, Connecticut. Congregational. In return for taking charge of the Sunday morning services from June 26 to August 7 inclusive, a comfortable nine room parsonage with modern kitchen is offered. Located in the beautiful Housatanic Valley, sixty miles from both Hartford and New Haven. Average attendance about 80. **William Hindle, Congregational Church, Kent, Connecticut.**

Saint Augustine, Florida. Presbyterian. Will supply or exchange with any congenial denomination for the month of August. Oldest city in the U.S. Near Florida's finest beaches and attractions. Careful use of your home assured. References. We have no children or pets. Prefer Denver, Boston, New York, or what have you? **Howard Lee, Flagler Memorial Presbyterian Church, Saint Augustine, Florida.**

Seattle, Washington. American Baptist. Minister serving church of 650 members will supply pulpit of an evangelical denomination within a thirty mile radius of Philadelphia, any or all Sundays from May 29 to June 12 in return for use of parsonage for wife, self, and three children. **A. Stanley MacNair, University Baptist Church, 4454 Twelfth Avenue Northeast, Seattle 5, Washington.**

New Brunswick, New Jersey. Congregationalist. Will supply pulpit for month of August in return for manse. Vacation area of Pennsylvania, New York, or New England. **Cyrus R. Pangborn, Dept. of Religion, Douglass College, Rutgers University, New Brunswick, New Jersey.**

Niagara Falls, New York. Presbyterian. Will exchange pulpit and manse with minister from any congenial denomination, any area with vacation and sight-seeing possibilities. One service per Sunday with honorarium of $25. Near world-famed falls, Rainbow Bridge to Canada, and New York's Finger Lake region. Three bedrooms and screened porch. Two children ages 15 and 8. **Alan J. Perrine, 825 87th Street, Niagara Falls, New York.**

Huntington, West Virginia. Christian. Will exchange with someone in or near Toronto, Canada during the month of August. Small church in the largest city in West Virginia. Five room parsonage two doors from the church. Near municipal swimming pools and scenic and cultural facilities. One service each Sunday morning. We have one son age 11. **N. V. Blankenship, Vinson Memorial Christian Church, 3812 Piedmont Road, Huntington, West Virginia.**

Laurel, Virginia. Presbyterian. Will exchange during July or August or part of both. Prefer minister from Atlantic coast, Wisconsin or Michigan. Manse here four miles from Richmond, near Union Seminary, sports facilities, and ocean. Within touring distance of Washington, Williamsburg, Jamestown, and historic sites. Across street from golf course. Automatic washing machine. **Raymond P. Sharp, Laurel, Virginia.**

Nassau, Bahamas. Church of Scotland. Will supply pulpit during the month of August for use of manse and/or reasonable remuneration. Minister of historic Saint Andrew's Kirk. **Edward Bragg, Saint Andrew's Manse, P.O. Box 1099, Nassau, Bahamas.**

Snow Hill, Maryland. Methodist. Will exchange for month of August. Modern parsonage with TV in town of 2,500 near ocean and fishing and bathing facilities. Within 150 miles of Washington, Baltimore, and Philadelphia. Prefer Colorado area, but will consider others. **H. B. Flater, Bates Methodist Church, Snow Hill, Maryland.**

Kenosha, Wisconsin. Congregational. Will exchange parsonage and pulpit during July or August, preferably with minister in New England area. Church of 1,000 members on shore of Lake Michigan about midway between Chicago and Milwaukee. One service each Sunday. **Earl F. Collins, 610 70th Street, Kenosha, Wisconsin.**

Toronto, Ontario. United Church of Canada. Minister of 700 member church will exchange manse and pulpit for July or August. Six room manse in northern suburb of Toronto. Muskoka Lake district within 90 miles. Canadian National Exhibition in Toronto late in August. Swimming desired. References. **William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.**

Jonesville, Michigan. Episcopal. Will supply church of any congenial denomination in west or southwest during August in exchange for living quarters for family, including 3 well-behaved daughters ages 11, 8, and 4. **Jack E. Warner, Grace Episcopal Rectory, 512 W. Chicago Street, Jonesville, Michigan.**

Film Listings

The following firms offer free films. Write directly to them for further information.

Santa Fe Railway Film Bureau, 80 E. Jackson, Chicago 4, Illinois. Travel, Educational, and Entertainment Films, sound & color, Free Loan Catalogue Available.

National Association of Manufacturers, 2 East 48 Street, New York 17, N.Y. Free Film Catalog. Industrial, free enterprise, civic, vocational 16mm. sound film.

Willard Storage Battery Company, 246 E. 131st St., Cleveland, Ohio. "The Story of the Storage Battery." An educational, 40 min., 16mm film explaining the manufacture of storage batteries.

Bray Studios, Inc., 729 Seventh Avenue, New York 19, New York. *Rental* films include subjects: Animals, Birds, Industry, Geography, Aeronautics, Health, Hygiene, etc. *Free Loan* films include subjects: Industrial, Engineering, Parachutes, etc.

Dept. Conservation & Development, Raleigh, North Carolina. "Variety Vacationland," 16mm, color, sound, 22 minutes. Covers North Carolina year 'round from Great Smokies to Atlantic Ocean. Free. Recipient pays return postage.

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Marriage and Premarital Sex Counseling

(*From page 8*)

tal or clinical diagnosis of causes for sexual maladjustment.

To show how the *Sex Knowledge Inventory* works, here, picked at random, is one of the eighty questions:

> How often should a married couple have sex relations?
>
> A. Only when the woman desires it.
>
> B. Only when they want to have a child.
>
> C. Not more than four times a week.
>
> D. As often as both want it.
>
> E. Whenever the man desires it.

If you were taking the inventory, you would check the answer you believe to be correct. The counselor would then compare your answer with the key showing which of the five answers was considered the best one by a group of specialists in marriage counseling and sex education who are the permanent advisory committee.

If you checked a wrong answer, the tester not only would know that you were not fully informed, but he could judge from the particular wrong answer you chose something of how you feel toward this aspect of sex.

It is obvious that the *Sex Knowledge Inventory* can be very useful to a marriage counselor. When two people marry and their knowledge of sex is not adequate, especially if in addition to their ignorance their attitudes toward sex are unconstructive, they can easily hurt each other unnecessarily. Yet it would have taken even a highly trained counselor a long time to find out, in the course of conversation or in a premarital interview, what is, or is not known about sex. By using this test he can do so swiftly and accurately.

Most ministers are anxious to help the young couples who come to them to be married by giving them thorough preparation for their life together. But often the minister lacks the time to go into detail about the sexual side of marriage, or he may find it difficult to broach such a delicate subject. The *Sex Knowledge Inventory*, which faces the issues frankly and in simple language, enables him to discuss the subject with a minimum of time and embarrassment. As one Presbyterian minister put it, "I have found this test very helpful in clearing up some difficulties which the bride and groom had, but which they were not able to express vocally." Another minister has said, "The inventory enables the minister, and the young people themselves, to discover what they know, without embarrassment, so that we can deal with areas of need."

The *Sex Knowledge Inventory*, however, is more than a useful tool for marriage counselors. Dr. McHugh is using it to gather information about the state of sex knowledge in the country as a whole. He wants more ministers and other qualified counselors to join him in this research. By an ingenious arrangement, a copy of the answers checked, together with the personal data of the individual man or woman checking them, can be returned to Dr. McHugh at Duke University for tabulation. These sheets are sent in without identification of the counselee. Many ministers already are cooperating by sending in these anonymous forms.

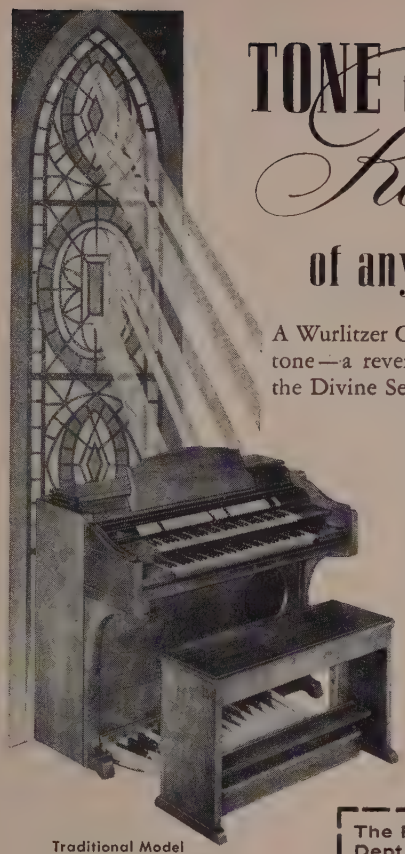
Just how important is premarital counseling in sex knowledge and attitudes? No one can deny the fact that the chances of a newly married couple making a good marital adjustment can be increased by a clear grasp of what sex is and how it works. It is equally obvious that the initial and perhaps the final happiness of such a couple will depend on the way they feel about sex as they enter marriage. The tragic blunders of sexual ignorance and distressing consequences of wrong attitudes toward sex are only too familiar to the marriage counselor.

There are those who try to tell us that knowledge of the facts of sex is about all we need to insure success in marriage. With this belief I could never agree, nor would Dr. McHugh, to whom the inventories are only the beginning of his efforts to provide helpful marriage and family counseling tools. We are in agreement that spiritual, economic, personality, and factors other than sex knowledge and attitudes often cause marriage failure.

While marriage counseling has not been my major field of study, in the course of twenty years of close counseling experience, one gains many impressions. In terms of these impressions, I am sure that despite the great advances we are making in family life education today, there still is far too much downright and dangerous sex ignorance, and there are far too many unconstructive and spiritually hurtful attitudes toward sex.

Up to now there has been no way of proving whether or not these beliefs are justified. Dr. McHugh's *Sex Knowledge Inventory* promises to reveal whether I am right or wrong. And if my views are correct, the inventory findings should also provide parents, teachers, ministers, and all others who have the interest of young people at heart, with a stimulus to establish a program of sex education which will replace the unwholesome half-knowledge of the past with an accurate, intelligent, and healthy understanding of one of the most fundamental areas of human personality.

Already many ministers and family counselors recognize that in the *Sex Knowledge Inventory* they have a vital test that will, when properly used, admit them to areas of emotional need which, unless remedied, will wreck, or contribute to the wrecking of marriages and homes. Reports from those using this test indicate that one of its significant accomplishments is that it helps the counselee realize his need and therefore makes him available for counseling. For further information about the *Sex Knowledge Inventory* write *Church Management*.



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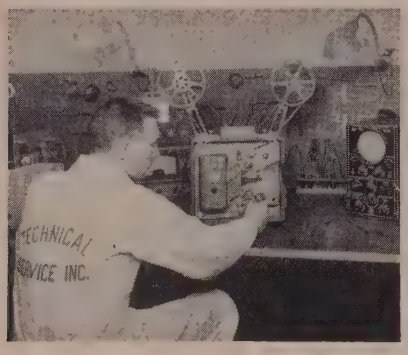

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Public Schools and Day Schools

(*From page 11*)

will asset to the neighborhood and community at large. In implementing the educational philosophies involved, the architectural atmosphere can make a definite contribution to the cultural and emotional growth of children.

By restating these fundamental purposes again and again, materials, sunlight, color, and space can be satisfactorily translated, through design and mechanics, into building projects which will give encouragement to students and teachers.

What are some of the design and construction factors which contribute to sensible economy and high efficiency in many of our school plants, and which apply as well to churches in their educational program planning?

Planning and designing for growth and flexibility is important. Where church schools and public schools located in population growth areas are planned for additions, later expansion can be far less costly. In doing this, initial construction costs themselves need not be necessarily increased. The fact is, very often such initial costs are pared down as another benefit of the more thoughtful planning.

Schools in large growth districts are being helped by realistic planning for overall needs in mechanical equipment as well as structural directions. Initially installing boilers that will take care of added needs without expensive replacements is often the soundest economy. Interiors that make use of exposed structural materials can often effect savings. Exposed lightweight concrete block or brick are two such products. It is possible to use smooth surface plywood paneling for concrete roof forms in such a way that the exposed concrete will make effective ceilings. Acoustical tile can be applied at any time. Exposed steel box beams are used in many classrooms effectively.

Advance provisions can be made in design and material selection without adding prohibitive penalties to construction costs or reducing classroom standards in any way. For instance, a wall in the path of expansion may be built of cement block, thus be easily demolished. Even the window sash may be planned for salvage and re-use with a minimum of expense and construction effort.

Architectural preplanning may place corridors and classrooms in logical position for the addition of future wings while still meeting every current need. This is as important to the growing church as it is to the growing school.

Buildings today tend to grow old before their time. They become premature victims of obsolescence, structurally as well as in equipment, furnishings, and maintenance provisions.

To combat this untimely depreciation in their school buildings, architects and school administrators are paying more attention than ever to interior flexibility as an important aspect of architectural design and construction.

If wall and window areas, floor structural systems, and lighting systems are properly planned, obsolescence will be postponed for a considerable time. Interchangeable windows and light-weight wall panels are possible so that any length of classroom for church or public school may be obtained to meet changing needs. The importance of this consideration in the educational facilities provided by churches is at once apparent even where these facilities are not housed in separate buildings, but are subjunctive to church auditorium facilities.

Educational housing facilities, whether for church schools or public schools, must permit easy housekeeping and maintenance. Simplified maintenance procedures should come about automatically from the functional design of the architecture and floor plan. Low upkeep building materials, such as aluminum windows, should be selected whenever possible. Ease of maintenance is also reflected in such features as asphalt tile floors, tile on toilet room

walls, and wainscoting for corridors. Lighting fixtures should be easy to maintain. Interiors should need minimum decorating.

Yet the effect need not be one of scarcity. Indeed esthetic values may be enhanced design-wise and by the reduced demands made on upkeep routines and budgets.

The trend now is toward relaxed and comfortable educational buildings. This holds as true for the church school as for the public school. Windows can contribute much toward this pleasant and agreeable atmosphere. In this regard, they may be made to serve as satisfactory substitutes for more expensive design and product features. We have gone so far as to place an outstandingly beautiful bay window of wall proportions in a public school kindergarten with quite astonishing and home-like results.

Today there are many churches building educational housing facilities which are as good as those expected for public school systems. Certainly the demands made upon these church school construction programs are as complex as any. They deserve as careful consideration as solutions given by architects to public school plant problems.

Social Security and Life Insurance

(*From page 15*)

change from time to time depending upon the economic condition of the country.

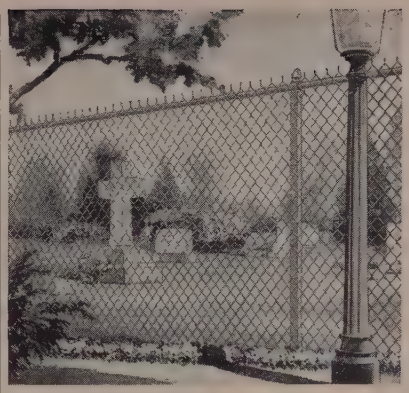
Social security benefits to survivors should also be examined more closely. Consider the situation that arises when a minister who has subscribed to social security dies leaving a widow under sixty-five and one or more children under eighteen. Whether or not he was receiving benefits, she will receive, as the chart shows, $200 a month maximum, plus any church pension. This income, part of which will probably have to be used for the children's education, will be reduced when each child reaches eighteen, and will terminate on the youngest child's eighteenth birthday. If at this time the widow has not yet reached sixty-five, her social security income will be cut off completely, leaving her only a church pension. Monthly social security benefits of $81.50 maximum will be resumed when she reaches sixty-five years of age.

Obviously, some income plan should be in force for the widow during the noncoverage and the final reduced benefit years. For example, had an "ordinary" life insurance policy been in force at the time of the minister's death, the subsequent benefits would have greatly aided the widow during the time her children were in school. And, even more important, this income would continue after her children reached eighteen, and during her social security income period. This additional income would be a great help in making her later years more pleasant.

When a minister who was receiving social security benefits dies, his widow's social security pension is cut to one-half the former figure. Here again, an "ordinary" life insurance plan would provide continued benefits for the widow, years after her husband has passed on.

Naturally we all hope to live to enjoy the benefits of social security ourselves. But when we begin receiving our social security checks, which will range from $38.50 to $200 a month, plus our church's pension, we may find it inadequate, even for a modest living scale. And we may need additional income to educate our children in college, who are over eighteen but still not self-supporting. An endowment insurance plan that begins payments at age sixty or sixty-five is a great help to finances in the later years of your life.

Special, low-cost insurance is available to ministers, theological students, and other full-time professional religious workers, because they are considered "preferred risks." There are specialized insurance companies that sell only to these individuals, and as a result, offer life and casualty insurance at substantial savings over other non-restrictive companies.



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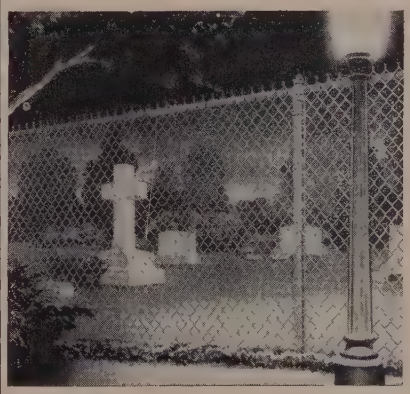

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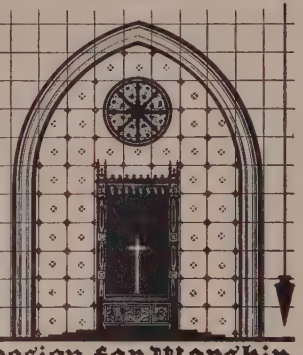
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The Puppets Come to Church

(*From page 9*)

a base for the paints. However, when time was short—as in a six day summer camp—we simply sandpapered the sawdust, filled in cracks with wood putty, and painted directly onto the head. We used poster paints (tempera), using the principles of stage makeup for coloring and lining. To preserve the features from becoming soiled or chipped, a thin coat of shellac was sprayed on.

Now the puppets were ready to be dressed, a job very definitely for the wife of the team. Since the costume of the puppet is also the glove that hides the hand of the operator, the dressmaker must not only keep in mind the character of the puppet being clothed, but also the necessity for freedom of movement of the operator's hand.

In the meantime, the husband of the team learned the elements of woodcarving, as we decided after experimentation that carving hands from soft pine was the easiest and produced durable hands. These hands were fitted into cardboard sleeves, formed to fit the thumb and the second finger of the hand upon which the puppet was to be operated.

When we ended this part of our adventure, we had about the queerest assortment of characters that ever tried out for a play. There were seven men and a donkey (Ebenezer, by name) for the "Good Samaritan," a Negro mammy and her son Agamemnon for an old folk tale, and a farmer and his wife for a folk song "There's A Hole In The Bucket." To these we have since added about twenty-five other heads, which can be transferred among the bodies to cast any play we might want.

We found that it is well to have a master of ceremonies, with whom we can carry on a conversation as we introduce the performance, and who announces numbers. Our first such helper was Rusty, a redheaded, impudent little boy, whose freckles and puckish smile immediately endeared him to all who met him, including his parents. At first, we doubted if we could use Rusty in our religious plays, his personality being what it was. But once we introduced him to our Sunday school children, there was no doubt about his mission in life—he was the intermediary between puppet reality and human reality. He was the boy to whom the story was being told; or he might be the one explaining the story to his playmates. We have had children, six months after they first met him, stop one of us on the street and ask "How's Rusty? Has he had any lickin's lately?"

A later addition to our cast has been Smokey the forest service bear, who was first made at an intermediate camp studying a unit on conservation. Now he has to attend camp every year from popular request, and make suggestions to the campers about how to live in the forest.

The securing of suitable plays for puppets was at first a problem, since before the days when TV returned puppets to popular favor, little or nothing was written for them that could be used in a religious education program. So out of necessity, we discovered an important fact: the plays that one writes himself are more real. Some of our finest experiences in working with children have come out of creating scripts for the plays.

For resource material, we have the best in the world—the Bible for our religious plays, folk tales for moral lessons, and folk songs for the music. Add to this the power of imagination, as a group will build a play around a situation in the community or at the camp, and we have had more plays than we could possibly produce. For our own cast we have used "The Good Samaritan," "The Prodigal Son," "The Conversion of Saul," "The Christmas Story," "The Easter Story," "The Calling of the Four Disciples," and a number of beautiful folk tales and songs. The possibilities are almost endless.

In producing a puppet play, the writer is limited to several factors in the method. The action is carried largely by dialogue, only two to

three characters can be on the stage speaking at once, the story must be divided into short scenes, and the personalities must be distinctive so there is no confusion as to which is speaking. Add to this the fact that the lesson of the story must be obvious and easily applied to an experience in mind of the viewer, and one can see that it is better to stay pretty close to the original story which has been tested and tried through many tellings.

After the puppets were made and the plays were in rehearsal, the next problem was that of finding a stage. At that time, we could find no information about a situation comparable to ours, so we had to create. The result was a completely portable stage unit in the form of a three-sided screen, constructed of a light wood frame, covered with unbleached muslin, sized and painted in attractive colors. The whole thing folded into a package two feet by three feet by one foot, secured by web straps that afforded a comfortable handle for carrying. In the middle of the center screen was an opening for the stage. To this was added a removable proscenium, colorful curtains, a white backdrop, and controllable stage lights. Because we had to move so often, we developed few scenes or props. However, other operators have been able to use quite ornate scenery which they attach to the back of the stage or to the backdrop.

Perfection Through Practice

All the extras—curtains, arch, stage, scenery, and puppets—fit into a large carrying case or trunk. The whole outfit went into the trunk of the car, and could be set up in fifteen minutes after we arrived at the place for the play.

The art of operating puppets, like most arts, is acquired only by practice. At first we were clumsy and crude, but with opportunities to perform, our hands took on a skill that was almost automatic, as if the puppets themselves were performing. The puppets are arranged in racks at the side of the operator from which they will appear. We sit on short stools that keep our heads below the eye level of the audience. Since most of our plays have male characters, the husband of the team has to do most of the talking, which he does by changing his pitch or tempo to show different characters. The other member of the team pulls curtains, handles props, operates lights, turns the script, and manipulates the female characters. Now that the children of the family have taken an interest in puppets, they also share in these activities.

We soon discovered that puppets have many uses in religious education. It provided, first of all, a project involving many skills and interests that could be carried out in the ongoing program of the Sunday school, as well as in vacation Bible schools and camps. Also, it provided a way of attracting the attention of children, and of holding that attention to the end. This means that puppetry is one of our more effective means of telling stories and presenting truths. It has, as we discovered, many of the elements of good evangelism, and we have used puppets to lead in worship and to ask for group prayers. As a minister, I have used puppets—sometimes in a play, other times in dialogue between human and puppet—to present sermons.

Our experience thus far has convinced us that we have stumbled onto one of the most effective means for conveying the message of Jesus to all ages. Two comments come to mind: The first was by a school boy who replied to a recall test after we had given the story of the "Good Samaritan" before his school. To the question, "Who first told the story of the Good Samaritan?" he said, "Mr. and Mrs. Miller." And to the question, "To whom was it first told?" he answered, "To us, last Friday." That is a pretty good test of any story, isn't it?

The second remark was made by an elderly woman after we had presented the story of the conversion of Saul. A friend had said, "That is a fine way to tell stories. Children like them." And the woman answered, "Grandmothers like them, too."

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(LOOK FOR THESE INITIALS ON PAGE 83)

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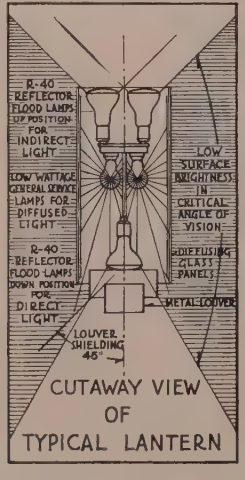
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Priming the Preacher's Pump

(From page 12)

ness and healing and power we are accepted—our separation from God and from one another ended, and life with meaning, adequate resource for every need, and joy deep and enduring, begun? Do we believe, in the words of the World Council message, that while we do not know what is coming to our world, we know who is coming in every crisis, every experience, as well as at the end of history? As we believe, so we shall speak. Then, to use Paul's words (II Corinthians 4:2) "We use no hocus-pocus, no clever tricks, no dishonest manipulation of the word of God. We speak the plain truth and so commend ourselves to every man's conscience in the sight of God."

(2) To mention belief is to be reminded of the second condition of effective evangelism: we must be able to communicate the Faith. True, men are not saved by their theology, but by the grace of God. Nevertheless this grace is unlikely to be conveyed by a transmitter that has poor connection with the source of power and is unconcerned with reporting the heart of the good news. Laymen may be excused if the word "kerygma" sounds like a preacher's double-talk. Christian preachers cannot be excused if they do not preach from it, from the core, the heart, the center of the gospel. "Thicken your exhortation with doctrine," said a wise Scottish preacher. Well, sermons can be too thick to digest, but not when the doctrine is based on the old, old story told not back there but here and now. As Biblical theologians declared in their report on the basis of world missions, "It is the story underlying the trinitarian faith of the Church, the story of how and why Jesus Christ is Lord." For our encouragement, the same commission of the National Council, Division of Foreign Missions, made another pertinent affirmation: "The gospel is rightly proclaimed not by historians, speaking from a system of organized knowledge, but by reporters, who stand at the boundary of two competing ages, broadcasting news from the front line." We therefore must report what God has done, and is doing now. What this involves in preaching and teaching, week by week and year by year, we may more fully discuss in our open forum.

Meanwhile, it follows that we must know what we are trying to proclaim, and also to whom we speak.

Purpose of Preaching

Last summer in a school of the prophets near the Hudson River in New York City, I asked a group of mature students what we ought to be doing in our preaching, and to whom we are doing it. Here are their answers:

1. To mediate the grace of God; to give a Christian perspective to life.
2. To preach the gospel—relevantly; to make known the good news of Jesus Christ to every person.
3. To make known the will of God in Christ for man in all situations—social, ethical, etc.
4. To restore and strengthen faith in God; to help attach human faith to its rightful object.
5. To engender the divine-human encounter—to prepare the way for it; to provide a time and place for God's meeting with man.
6. To persuade to vital response to the encounter.
7. To teach the Faith—indoctrination; to clarify the Faith.
8. To build the Church—to build the redemptive community.
9. To comfort individuals in trouble.

To Whom do We Speak?

1. We speak to persons with life problems: domestic, economic-political, illness, bereavement, guilt, feeling of inadequacy and despair, frustration, loneliness, rejection-acceptance.
2. People seeking life's meaning.
3. People in moral dilemmas.
4. To persons of certain classes—e.g. various levels of middle class.

5. To the normal—religiously indifferent, etc.

Of course, it is too much to ask one man or a group of men to undertake alone. But who said we were to attempt it alone? Are there not staunch companions? Is there not the divine head and eternal contemporary? Did he not promise to be with us as we give him our unconditional obedience and the service of our lives? You will remember the closing scene of *Green Pastures.* Moses reaches the borders of the promised land toward which he had struggled so long and so painfully with his people. He learns that he is not to cross over with the occupying forces. When his followers ask him why, he replies, "God has a plan for me." Then we see him dejected, sagging by a great rock. He feels a hand on his shoulder. He knows that hand. Without turning around he asks, "You'se with me, ain't you God?" And "de Lawd" replies, "Of co'se I is, Moses, of co'se I is." He is with us and with all who trust and seek to serve him.

The man in the pew, the man on the street who ought to be in a pew, recognize this. They want us to fulfill our ministry. They rebuke us when they think we have forgotten our first love and the first things. Sometimes we deserve their censure. Here is one leading editorial in a weekly journal of opinion (*Saturday Night,* November 6, 1954).

"There never was a time when the spiritual leadership to bring a people out of a morass of doubt and fear was more needed than it is now. But seldom has there been a time when such leadership was so conspicuously lacking.

"Speaking to a group of Canadian students of theology the other day, Major General L. J. Pike, chaplain general of the British Army, said that there was a great need for ministers in the world, and especially in Canada. There was a 'great thirst for the Word of God,' he said. He was reciting only facts. What he could have added was that few of those now calling themselves Christian ministers, in Canada, at least, are doing anything to assuage the

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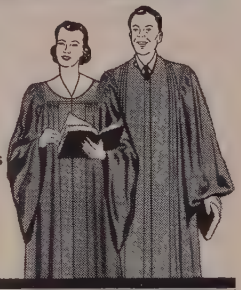

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thirst; they are too busy with their petty rivalries, with pink teas and bazaars, with devices for collecting money, to have much time left for feeding that faith in the Eternal without which man is less than a beast.

"There are exceptions, of course—men who spend themselves without stint in inspired spiritual service. But they have been too few to halt the slump of this country's Christian ministry into a sort of peevish materialism. As a result, the work of Christianity is going by default to the witch doctors, the quacks and the experimenters bred by an age with an almost religious belief in the power of science; the psychiatrist's couch is replacing the pew as the healing place for the bewildered and fearful.

"The groping minds and souls of men make it impossible for them to exist in a vacuum of disbelief. It is in their very nature to seek and find something to worship. If great numbers of them have now put their faith in money or in the intellect of other men, it is because they have been failed by the preachers of Christianity, who have been so eager to destroy other religions that they have made a mockery of their own. How can faith in a doctrine of love and compassionate understanding be inspired by men who, blatantly claiming that they have been called by the Almighty to expound His Word, spend their time squabbling about inconsequential differences in creed and striving with angry and intolerant energy to impose their own narrow views of morality on everyone?

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My immediate response to that angry man may be guessed. Where has he been lately? How long since he attended church? As a journalist did he not read some of the copy on the Evanston meetings of the World Council? My second thought was calmer and probably nearer the truth. God be merciful to me a sinner. That editor may have been in my community; my church may have been the one he stayed away from. At least he is not indifferent. His indignation is a measure of his concern that the Church may come true to her Lord.

They leave it to us.

Recall the major functions, services they expect us to perform. Then let us resolve to do them more Christianly, more effectively.

Sermon Seeds

In place of my own suggestions this month, I pass on a suggestive outline from John Murray, minister of Emmanuel Church, Cambridge, England entitled, *Man's Disorder and God's Answer*. It is a study of the epistle to the Romans, chapters 1-8.

First week: Introduction: Romans 1:1-17. Paul's reason for writing to the church in Rome. His confidence in the gospel as the power of God.

Man's Need: Romans 1:18-3:20. The world in the grip of sin: sombre picture (1:18-32). Neither confidence in human wisdom nor reliance on the religious law is any answer.

Message today: The reality of sin and the need for repentance. Both world and Church are under judgment. The world, for vice, anti-social sins and deadened conscience. The Church, for sometimes confusing obedience to a code for faith.

Second week: God's Remedy: Romans 3:21-26. What man cannot do for himself, God has done for him. Paul illustrates what God has done in three metaphors: man is justified in the law court where the accused is declared innocent; man is ransomed from slavery when he is freed from bondage; man is propitiated in the temple where he is cleansed from sin. Thus is effected a change in man's status.

Message today: Is modern man worried by his sins? He certainly is dogged by his past, hindered by his inability to make himself better. Both in himself and in his society he needs the remedy of God.

Third week: God's Remedy Effective Through Faith: Romans 3:27-5:21. What faith is. The lesson of Abraham. Relationship of faith and

works. The life of faith creates peace, hope, joy. God's grace is shown in the cross (5:6-8).

Message today: Modern man may think little of his personal sins, but he is concerned about social sins. Society is made up of individuals and their sins; therefore social problems are solved in part by dealing with personal sins. Paul, in the closing chapters of the epistle, shows that personal salvation leads to a new conception of life in society. Social responsibility and service must arise from the religious life, not replace it.

Fourth week: The Difference Faith Makes: Romans 6:1-7:25. Does not free man from all law. Gives the power to live the law, the good life. Paul's personal testimony, "Impotent to do the good he wishes, doing the evil he desires not to do." The victory that came to him through Christ.

Message today: Why is it not enough to say, "All I need is to live a decent life," or "I can be good without going to church." Morals without a religious dynamic, reach a point at which they are impotent, and the moral man stretches himself until the strain breaks him.

Fifth week: Life in the Spirit: Romans 8:1-39. Life in the Spirit means: a new status—sons of God; a new outlook on tribulation; a new spirit in prayer; a new experience of predestination; a new sense of being "in the love of God."

Message today: E. F. Scott's summary of the five great words of the epistle to our day. The reality of sin; the helplessness of man to master it; God's help given to faith, not to deserts; faith is a personal decision before God; the cross is the assurance of God's action.

Books recommended for this series: *A Paraphrase of Selections from Saint Paul's Epistle to the Romans* by S. C. Carpenter, S.P.C.K.; *Paul's Epistle to the Romans* by E. F. Scott, S.C.M. Press; *Moffat Commentary on Romans* by C. H. Dodd.

Below is the outline of the first sermon in this series on Romans, which Mr. Murray, the scholarly and able minister of one of Cambridge's most active Congregational churches, distributed before he preached the sermon.

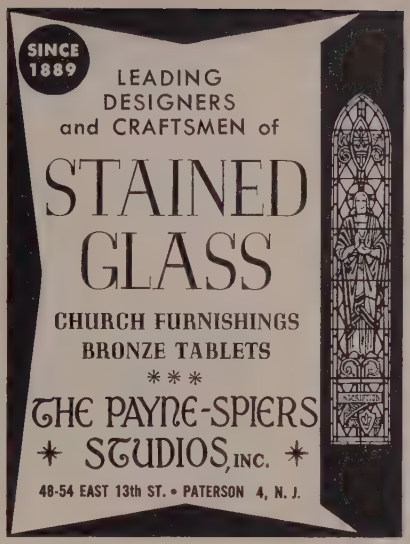
Text: Romans 1:16 and 3:9. The power of this epistle is proved by the fact that it inspired some of the men (Augustine, Luther, Barth) who have spoken a living word to the deadened faith of the Church in the West, summoned it to reformation, or given it a new apprehension of the greatness of its faith.

I. Historical Setting: Paul had not founded the church in Rome, or been there. He was contemplating a mission to Spain, and hoped to win the support of the church in Rome. But, as he had many enemies, and might therefore be received with suspicion when he got to Rome, he wrote this letter to establish his credentials with them and to show them that his message was in the full apostolic line.

II. Outline: The epistle opens with an introduction (1:1-16) followed by four main sections: Chapters 1-5, man's sinful condition and God's remedy for it; 6-8, the new life in the spirit; 9-11, the place of the Jews in the new Christian dispensation; 12-15, practical teaching, showing that personal salvation carries with it implications for life in community and responsibility in personal example.

III. Introduction: Greetings—courteous praise for their church's good reputation—his urge to visit them. But woven into these greetings are phrases concerning his glorious message. As Barth summarizes them, good news of the resurrection. In that resurrection the power of God was revealed. That power was proved for Paul by the fact that there were Christians even in Rome. It is power unto salvation.

IV. Desperate Need: The message is glorious because the need is so desperate. Paul preached in a wonderful world (see the accounts of it in T. R. Glover's books). But it has a dark, sinister face, as Paul says in 1:18-32. When men miss the signs of God in the world, they build on their own speculations and philosophies, and trust in their own wisdom. This leads to the worship of false gods, or values, to the weak-



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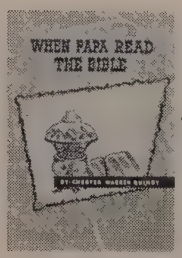

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ening of moral standards, and to a depraved society in the end. God has "given them up" to these sins and vices; not abandoned them, but put them in a world where the laws of cause and effect work out. Ignore God, trust in your own wisdom, worship false values, and this decline sets in.

V. Stages of Rottenness in Society: Paul mentions sexual sins, especially homo-sexualism (1:24-27); anti-social vices, including injustice, criminality, self-assertion and malice (1:29-31). When reverence for God is missing, so is reverence for other men's persons, rights, and safeties; "they not only do it themselves, but applaud those who practice it." Cauterized public conscience. No moral standards, no sense of shame.

VI. The Jews: The Jews would have agreed with this picture of Paul, but would have held that they knew the answers to the world's need. Paul goes on in chapters 2 and 3 to show that, while they may know the answers, they do not live them out. They expect obedience to the law to be their salvation, but they themselves do not practice what they preach and so bring the name of God into disrepute. Paul stresses that this is not just because the Jews will not keep the law. It is because no code of law can be effective to save men from the power of sin. It has not within itself the dynamic. Jew and gentile are in the same strait, they trust for salvation in what cannot save them. The only effective circumcision is not outward and physical, it is in the heart, and it changes a man's life and conduct. So there is the pagan world, proud but often perverted, living by its own wisdom but mortally sick; and also the chosen people, knowing God, trusting in his law, but unable to attain to its demands. Into this situation, Paul will bring the glad assertion that there is a power of God doing for men what they cannot do for themselves.

VII. Teaching for Us: The power of sin is still a factor to be dealt with. "The world is full of personal caprice and social unrighteousness. This is not a picture merely of Rome under the Caesars." (Karl Barth). Any Sunday's copy of the news of the world shows this, and not only in the reports of law courts and stories of crime and vice, but also in stories of families deserted, classes or colors victimized, people deceived by political promises, the abuse of social services, ruthless policies in international affairs, and even in corruption of discipline in sport. A London magistrate has said that Romans 1 paints a fair picture of much that goes on in London, and adds that young people there have that shamelessness of which Paul speaks in verse 32. Though we have grown to understand that many people's vices and sins need treatment like diseases rather than punishment like crimes, contemporary man must still face the fact of sin—that this generation also worship lies, tries to live by its own wisdom, and so introduces an element of dissolution into its society. He must also recognize that no one can say that what he does is his own private business, but society is made up of men, with their virtues and vices. "One of the terrible discoveries of life is that the world is only yourself writ large." (after John Whale)

Christians may imagine they are in possession of all the answers. Through the gospel they ought to be. But Paul would ask whether they live them. Whether the dynamic of God's power is in their lives, or whether they are seeking to meet the power of sin in the strength only of a new law—a set of ideals and a round of religious duties. If so, they have no message for the world. The gospel must first come alive in them, as they lay aside their striving for a higher life, and their reliance on religious duties, and, confessing that they have no power of themselves to help themselves, commit their lives to his help so that his power that is power unto salvation may flood in.

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* * *

Children, be good to your parents, love them, help them; you will have only one father and one mother, and you will not always have them.

* * *

The husband or father who regards his home as a place where he has no obligation, where he can come home empty-handed and fall into a chair with a newspaper is so relaxed that he does not realize he is sliding insensibly into a divorce court.

* * *

Oh my son, Absalom, my son, my son, Absalom! would God I had died for thee, Oh, Absalom, my son! —Bible

* * *

The wife does well to see that the tactics she uses are never unfair; instead of sex being an expression of a wife's love, it can become a system of rewards and punishments.

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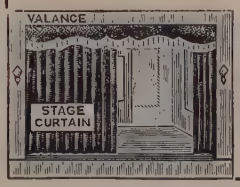

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Point IV and the Churches

(*From page 14*)

Capital, "In the main, the methods of church lobbies are unspectacular and involve few political threats. Church lobbies are organized to perform two chief functions: to inform, advise, and persuade legislators and administrators; and to channelize information concerning legislation and governmental actions to the public."

In their lobbying for Point IV, church leaders made it clear that they meant a program that was an unselfish demonstration of this country's genuine concern for human needs. They fought vigorously against all efforts to make technical assistance a pawn of power politics. This is the viewpoint they have presented to legislators and administrators from 1949 to the present time.

As early as October, 1949, an idealistic program was called for by church leaders who had been invited to a background session on foreign policy by the Department of State. They continued to press this concept when Point IV moved into its legislative phase. Typical was the testimony before the Senate Foreign Relations Committee in April 1950 by Clarence Pickett, honorary secretary of the American Friends Service Committee.

The Quaker leader declared, "It is my conviction that the time has long passed when it is either expedient or right to deal with people as political pawns. There is a deep suspicion now in the world that Americans are primarily interested in using their power for the purpose of buying the support of allies."

At first the technical aid program was relatively free of obviously political considerations. When the second bill for its continuance was passed in 1951, during the Korean war, congress tacked on an amendment requiring recipient nations to support the anti-Communist military program of the West.

Protestant and Catholic leaders immediately called this action a "blunder." They were in the forefront of those demanding repeal of the obnoxious amendment. Side-stepping the issue, but capitulating to the protests, the administration declared that all nations which signed the charter of the United Nations were eligible for assistance. India, Mexico, Iran, and Syria, were among those nations accepting this temporary solution.

Pressure to tie Point IV in with the military program continued in 1952, however, and by 1953 the new Republican administration lumped technical assistance with the cold-war economic and military aid programs into the new Foreign Operations Administration headed by Harold Stassen. This brought forth a storm of protests from the church leaders.

Bishop Raymond A. Lane, superior general of the Maryknoll Fathers, the leading American Catholic missionary society, said "We strongly maintain that the Foreign Operations Administration, which is primarily concerned with defense, is the improper agent both psychologically and politically for this important program." The Division of Foreign Missions of the National Council of Churches, representing 300 Protestant officials, issued a similar condemnation of the GOP one package program. When Point IV was again before the House Foreign Relations Committee in 1954, witnesses testified against the new set up for the National Catholic Rural Life Conference and the National Council of Churches.

Meanwhile, church leaders were participating in policy determining discussions on the administrative level. John Reisner, Agricultural Missions, Inc., for the Protestants, and Monsignor Luigi G. Ligutti, of the National Catholic Rural Life Conference, served on the Board of Consultants to the Food, Agriculture and Resources Development Staff, Technical Cooperation Administration, of the Department of State. (The Point IV program was housed in the latter department until reorganized into the FOA in 1953.) Together with their fellow consultants from secular private agencies, they emphasized some of the same points made on capitol hill by representa-

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tives of religious and other non-government groups. Board members met regularly with government officials and had considerable influence on administrative policy decisions affecting Point IV.

Religious leaders had the support of one of President Eisenhower's commissions in their fight to bring back the original altruism to the Point IV program. The commission headed by Eric A. Johnston, movie executive and former President of the U. S. Chamber of Commerce, looked upon the merging of technical assistance with economic and military aid as "a major mistake." It held that Point IV should be "a separate, identifiable part of the U. S. foreign aid program."

The Johnston Commission also told the President that the cooperation of churches and other voluntary agencies is nearly a necessity if any Point IV program is to succeed, and that these agencies would not continue to cooperate if U. S. aid funds were made part of the "cold war" program.

By June of 1954 the administration belatedly acknowledged its mistake. Congress separated the military and economic aspects of the Foreign Operations Administration. An effort was made to reaffirm the original idealism of Point IV, and to assure recipient countries that acceptance of technical aid in no way obligated them to back our military program.

The influence of the churches was significant at all stages in the developing technical assistance program. Other groups also were committed to Point IV for intellectual, humanitarian, or political reasons, and had their influence on the formulation of legislative and administrative policy. But none of them were committed emotionally, with religious feeling, as were the churches whose stake in these mission lands was historic and personal.

This new type of lobby for human needs does not have the glamour and power of the temperance campaigns, or the fight against UMT or the sending of an ambassador to the Vatican. But in the long run, and on particular issues, it is an effective vehicle by which Protestants and Catholics can work both within and without the government for causes in which they believe.

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TENAFLY N.J.

Advertisers' Index

Abingdon Press 59, 62
Adams Institutional Supply Co. 28
Adirondack Chair Company 80
Advance Floor Machine Company 43
American Floor Surfacing Machine Company 47
American Optical Company 37
American Seating Company 21
American Sunday School Union 71
Anchor Post Products, Inc. 73
Architectural Bronze & Aluminum Corp. 84
Artcraft Theatre Equipment Co. 54
Ashtabula Sign Company 71
Augsburg Publishing House 81

Bentley & Simon, Inc. 81
Bentwood Products, Inc. 39
Bethany Press 28
Brewer-Titchener Corp. 24
British Information Services 35
Broadway Plan Church Finance 46

Camden Artcraft Co. 81
Cathedral Craftsmen 70
Cathedral Films, Inc. 54
Chrysler Corp.—Airtemp Div. 19
Church Broadcasting Associates 75
Cipco Corporation 48
Clarin Manufacturing Company 23
Clark Co., Inc., W. L. 46
Conn Organs 63
Cotrell & Leonard, Inc. 78
Cuthbertson, Inc., J. Theodore 56

Dampp-Chaser, Inc. 70
DeLong Seating Company 78
Dettra Flag Co., Inc. 43
DuPont Ludox ..... Third Cover

Eastman Kodak Company 17
Endicott Church Furniture Company 18

Family Films, Inc. 65
Felice Products 74

Goodenough & Woglom Company 67

Haas Company, The Chas. 29
Harper & Brothers 61
Heyer Corporation 26
Hillgreen, Lane & Co. 47
Hillyard Chemical Company 45
Holmes & Son, Archibald 49
Huntington Laboratories 32

International Bronze Tablet Co., Inc. 57

Jones, McDuffee & Stratton Corp. 67
Judson Press 81

Kanel Brothers 74
Ketchum, Inc. ..... Second Cover

Lamb Studios, The J. & R. 84
Leach, William H. 49
Little, Brown & Company 57
Ludman Corporation 4

McFadden Lighting Company 57
Maas-Rowe Carillons 66
Manning Company, R. A. 76
Maple Flooring Manufacturers Association 2
Maxwell Company 67
Meierjohan-Wengler 31
Midwest Folding Products 80
Ministers Life & Casualty Union 53
Mitchell Manufacturing Company 64
Moller, Inc., M. P. 40
Monroe Company 77
Moore Company, E. R. 82
Myers, Walter 74

Nathan Straus-Duparquet, Inc. 67
National Bible Press 68
National Church Goods Supply Company 65
National Religious Art Program, Inc. 76
National Religious Press 25
National Sound Service 40
Norquist Products 47
North American Van Lines 75
Novelty Lighting Corporation 69

Oestreicher's 82
Ossit Church Furniture Company 1

Page Fence Association 69
Payne Studios, George L. 82
Payne-Spiers Studios, Inc. 79
Philadelphia Carpet Company 20
Pick Co., Inc., Albert 67
Pickel Stained Glass Studio, Conrad 55
Pilgrim Press 42
Presbyterian Ministers' Fund 64
Prince George Hotel 42

Rambusch Decorating Company 22
Recorder Supply Company 79
Redington & Company, J. P. 56, 63
Regalia Manufacturing Company 80
Revell Company, Fleming H. 60
Rex-Rotary, Inc. 38
Rilco Laminated Products, Inc. 30
Roth Brothers 81
Russell Church Studios 80

Sams & Sons, L. L. 55
Sangamon Mills 78
Schulmerich Carillons, Inc. 84
Scripture Press 27
Shwayder Brothers, Inc. 41
Spalding Publishers 31, 67
Springer Fashion Uniforms 75
Sylvania Electric Products, Inc. 55

Technical Service, Inc. 72
Tracy Company, The 48

United States Bronze Sign Company 66
Upper Room, The 79

Vari-Color Duplicator Company 77
Verdin Company, The I. T. 68
Victor Animatograph Corp. 44
Vogel-Peterson Company 57

Wellington Fund 77
Wells Organizations ..... Back Cover
Whittemore Associates, Inc. 69
Winterich's 36
Wurlitzer Company, Rudolph 71

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